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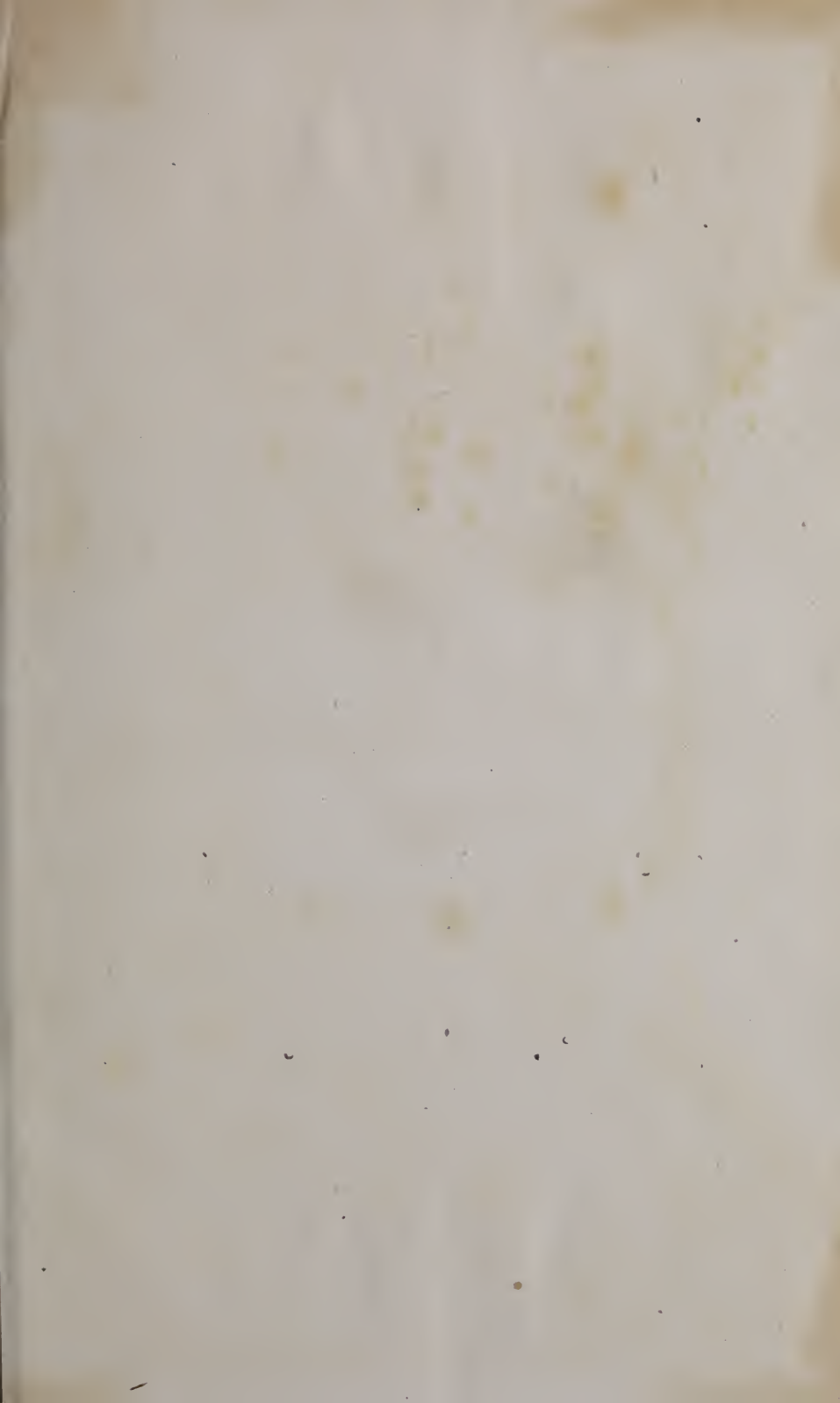
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No. 9.

EVANGELIZATION OF ROMANISTS.

OUR work among the Romanists is, in its nature, just the same as that of the missionaries who are sent for the conversion of the heathen. It is a spreading of the Gospel among those who know it not, and have it not, and do not feel its power. We preach Christ unto them, for the same reason that he is preached to the Pagan world, in order that they may be saved from the power and pains of sin.

But, it may be objected, Have they not the Gospel already, albeit in very corrupt and defective form? Do they not claim to be preëminently, nay, even exclusively Christian? Are not the most essential doctrines of Christianity, such as the triunity of God, the God-manhood of Christ, the sacrifice of Jesus as a sin-offering, and other kindred sentiments, included in their creeds? Is it not possible that people who hold such articles of faith as these may be saved, notwithstanding their manifold errors of doctrine and practice?

This question must be fairly met. For the vague feeling that no Catholic, so called, is placed absolutely and necessarily beyond the pale and possibility of salvation, leads to much apathy and neglect in regard to the great duty of enlightening and rescuing them. Hence many, who labor with zeal and activity to evangelize the Pagan world, take but little interest in the duty of enlightening the Romanists; looking upon the condition of the latter as being by no means so desperate as that of the heathen populations of the globe.

We, on the contrary, take the ground, that it is as necessary to preach the Gospel in its purity to Romanists as to the Pagans. The necessity may not stand upon precisely the same grounds, but it is as great and imperative in the one case as in the other.

In the first place, Popery misdirects the faith of its votaries. Their faith is not made to rest on those great truths contained in their creeds; but on other

matters, extraneous to those creeds, and inconsistent with them. The ancient creeds are inherited from a purer age; yet so buried are they under the accumulations of later and corrupter times, that they are lost from sight, and scarcely thought of. The innovating dogmas, though old, are only antiquated innovations. An error can not, by any lapse of time, become a truth, but only a more inveterate error. It may have the venerable rust and mould of antiquity upon it, and this only makes it a rusty and mouldy delusion. The dogmas of the Roman apostacy are not to be found in the ancient formularies of the Church. They are all of a later date. In regard to the false doctrines of purgatory, confession, priestly absolution, clerical celibacy, saint-worship, image-worship, Mariolatry, sacramental-grace, transubstantiation, Papal supremacy, and infallibility, and ever so many other perversions of truth and inventions of Satan, ecclesiastical history records their dates, and the names of those by whom they were introduced, and incorporated with the general belief and practice. It took ages of time and toil to bring them all in, nor has the work quite ceased as yet. The defining of the dogma of the Immaculate Conception of the Mother of God, was reserved for our own times, and we shall probably soon hear of the Assumption of the Blessed Virgin, as the next dogma to be foisted into the belief of the Papists, and as the next stage in the process of displacing Christianity by Marianity. Now, most unhappily, it is toward these wretched and counterfeited additions to the religion of the Gospel, that the confidence of the poor Romanists is turned by the authority and teaching

of their Church. It is on these rotten posts that their distinctive fabric rests; and the fabric, to be in keeping with its supports, is made up of "wood, hay, and stubble," and all this too much decayed to be of any use, even in Pharaoh's brick-making.

The professed Protestant, it matters not how orthodox, and how purely scriptural his creed may be, will not be saved thereby, unless his soul rests upon it in a true and living faith. If he hold even the divinest truth, "in unrighteousness," or his heart shall be trusting secretly in some other refuge, the soundness of his speculative opinions can not save him from the wrath and curse of God, justly due to sin. This is firmly and properly held by all Protestants of spiritual and evangelical minds. How, then, can the fundamental truths of the Gospel, as confessed in the Nicene and Athanasian creeds, and even, to some extent, in the creeds of the Council of Trent, and Pope Pius V., save the soul of the hapless Romanist from the wrath to come, so long as he relies for justification unto life, not upon those saving truths, but rather upon penances, and sacerdotal charms, and indulgences, and all the rest of that juggling apparatus, by which his priest pretends to deliver him from the wrath to come? Formal orthodoxy, even if he had nothing else, could not save him in the judgment. And how much less can it save him, when it is overlaid and hidden under a mass of lies and superstitions?

The Romish heresiarchs may seem, in their creeds, to retain the substance of the faith once delivered to the saints; but its saving efficacy is destroyed by their neutralizing additions, and nullifying alterations. Thus,

of what avail is it that the grand central doctrines of Christianity, the atoning sacrifice for sins made by Christ upon the cross, is still retained, while it is asserted that this adorable sacrifice, once offered, is not of itself all-sufficient for the believer's forgiveness and redemption; but that he can only come to the benefit of it by the constant repetition of it in the "unbloody" sacrifice of the mass; that this mass must be performed by a priest, of the "apostolical succession," who has in his soul the sincere "intention" of making a sacrament; that the priest himself must have a consecration for this purpose from a bishop who is really no more a lineal successor to the Apostles than a modern locomotive is a lineal descendant of one of Hannibal's elephants; that, to the effectual reception of a sacrament thus prepared, it is needful for the recipient to have made full confession of all his sins in the hearing of some such priest; that from the priest he must obtain full absolution from all sin so as to be completely restored to baptismal innocence, and a state of sacramental grace; that yet further, the intercession of the Mother of God, and sundry saints and angels must be secured in order to placate and appease the Mediator himself. When all this, and ever so much more of the same kind, comes between the sinner and the Saviour, obscures the glory of the cross and detracts from its own simple efficacy—of what avail is it to say that the Church of Rome holds to the doctrine of the Atonement? As well expect that there shall be healing-virtue in the balm of Gilead when mingled with a flood of uncongenial elements!

If there were nothing else to annul the virtue and strength of Gospel

truths nominally retained in the Romish belief, they would be quite obliterated by the manifest idolatry of that Church. Who can visit Rome, and for the first time see the pictures of God the Father Almighty, as portrayed even by the wondrous pencils of Raffaello and Domenichino, and not feel a thrill of horror running through soul and spirit, through marrow and bone? With what indignation must the Protestant beholder witness the "adoration of the host," when the priest holds up the wafer he has consecrated, and all the people fall down and worship it! Doctor Johnson silenced his foolish Boswell by saying that the Papist regarded the wafer as *God*, and, therefore, was no idolater for adoring it with divine honors. What ridiculous logic is this? Is the little thin cake the true God because the deluded priest calls it so? Suppose a man should propose to call a sheep's tail a leg? Does calling the tail or leg make it one? No; and neither does calling the wafer the true God make it God; and, therefore it is a false god, and its worship is rank idolatry. As well might crabbed "old Sam" pretend that the Hindoo, because he thinks that the idols Juggernath and Gunputtee are real gods, therefore, he is no idolater for worshipping them as such. The Church of Rome has dared practically to repeal and ignore those solemn words in the Second Commandment: "THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM." She bows the head and bends the knee to pictured deities and marble statues, in defiance of the just anger of Him who will not give his glory to another, and whose awful voice has said: "Confound be all they that serve graven

images, that boast themselves of idols."

The superstitions which the Roman Church teaches her votaries to practise in expectation of being sanctified thereby are so many destructive agents to annihilate the efficacy of any truth she may appear to hold. Holiness is regarded by them as a sort of physical quality, which the priestly benediction can impart to oil, to water, to strings of beads, to candles, to patches of cloth, and a thousand of such wares, which, if applied to the persons of the faithful, have power to sanctify, protect, and preserve them. In what do these charms, and amulets, and other magical gear differ from the gross *fetichism* of the African savage? How can they who rely upon such barbarous inventions, or who trust in their works of penance and of merit, be saved by a Redeemer who has plainly taught, that all who are saved through him are saved by grace alone, and that to trust in any other than himself, or to put any thing what ever in the place of his merit, is all one with denying him, the same as renunciation of Him and of his work of salvation. Christ must save, and he alone. If he is *the* Saviour, we need no other, and can have no other. To set up other saviours, or to add other saviours to him, as Rome does, is to set him entirely aside.

In *some* respects, it may be that the more ignorant and benighted Romanists do not need evangelization so much as the heathens do. It can not be said, that "Christ has not been named" among them, or, that they "have not so much as heard whether there be any Holy Ghost." But all that they know upon these subjects is so mingled with error, and ob-

scured by falsehood, that they get little, if any good therefrom. Nay, there is even more "need that one teach them again, which be the first principles of the oracles of God, than if they had never heard of these things." The heathens, at least, have no wrong notions on these subjects, which must first be eradicated before the truth can take root, and become vital and fruitful in their souls. The Romanist, therefore, even more than the heathens, needs to have his wrong notions removed before he can be set right. There are difficulties in the way of evangelizing him that do not impede the conversion of a Pagan, and, therefore, is the greater need of preaching to the prejudiced Romanist the Gospel of God with augmented kindness, perseverance, and zeal.

Certain it is, that the Church of Rome, with the equally corrupt Churches of the ancient East, forms the grand impediment to the conversion of the world. Go to the Jews dispersed in Papal Europe, and preach Christ unto them, and they will answer you as those in Poland answered Dr. Hierschell: "From the days of the Babylonish captivity our fathers have abhorred idols, and how can we embrace a religion whose churches are full of them, and of their worship?" Go to the Turk, on the same Gospel errand, and he will reply to you: "Our prophet taught a *spiritual* religion, and can we forsake the worship of Allah, for the gross and abominable idolatries practised among the Christians?" Go even to the Pagan with your gospel-message, and he will retort: "It is true that I bow down to graven and molten images; but so do your fellow-Christians, and why should I exchange my set of idols for another

set, which is not half so ancient as mine?" Thus the unconverted world, beyond the pale of Christendom, is hopelessly prejudiced against the Gospel by the manifest idolatry of the vast majority of those who call themselves Christian; Jew, Moslem, and Pagan, taking their notions of the Christian religion from the exhibitions made by the corrupt and apostate churches around them, remain in the darkness of death, and reject the light of salvation, and deny the only "name under heaven given among men whereby they must be saved." If now those perverted and heathenized churches can be evangelized, and brought back to the purity and spirit-

uality of the Gospel, the chief obstruction to the world's conversion would disappear. And, more than this, the purified and united Church of God would then rise up in the majesty and beauty of truth, and, extending itself on every side in its spirit and power, would bear down resistlessly the feeble supports of Judaism, "and Marometrie and heathenesse."

To this glorious end, it is necessary that the work of evangelizing the Romanists should have special preëminence, and be preserved in its purely spiritual character as a missionary operation, and kept free from all admixture of material or political interests.

EVANGELICAL ALLIANCE.

It is with great pleasure that we give space on our pages to the following document which we have received from London, with a request to give it what publicity we may, and to stir up the minds of our brethren in this country towards the Conference to be held in Berlin next year. When the time of meeting is definitely fixed, which will be soon, we shall notify our readers of it. It is our hope and belief that many of our religious friends who are looking forward to European travel next year will arrange their plans with reference to being present at that most interesting and important occasion. It is called under somewhat novel and exciting circumstances, and in reference to the great and commanding topic of Religious Liberty. For this, though it may be with us a "fixed fact," a thing accomplished and *res adjudicata*, is yet an open question on the Con-

tinent of Europe, and our brethren there have a great practical work to do before the right is secured, and the conscience is wholly set free.

"PROPOSED CONFERENCE OF EVANGELICAL CHRISTIANS OF ALL COUNTRIES AT BERLIN.

"Extract from Minutes of a Meeting of the Council of the British Organization of the Evangelical Alliance, held in London, May 16, 1856 :

"Sir Culling Eardley laid before the Council an interesting communication from the King of Prussia, conveying his Majesty's cordial salutations to the Council of the Evangelical Alliance in England—stating that he gave his testimony to it with an entire conviction, expressing his hopes that it may bear happy fruits for all the evangelical churches, and signifying his approval

of a project for an Evangelical Assembly in Berlin.

“The chairman also read a correspondence with the Rev. E. Kuntze, Secretary of the Central Committee of the Alliance in Germany, and the Rev. G. Fisch, Secretary of the Central Committee in France, showing that the German Committee cordially entered into the project for the proposed assembly, and were corresponding with various parts of Germany on the subject; and that the French Committee regarded the object as one of great importance, and expressing the willingness of the Rev. Mr. Vallette, of Paris, to comply with the suggestion of the chairman to go to Berlin, in company with one or more English brethren, to prepare the way generally.

“*Resolved*, 1. That this Council rejoice in the opening afforded to the principles of the Alliance in Germany, and believe that under judicious management, the contemplated plan may greatly subserve the cause of Christ. That in the judgment of the Council, the wisest course for their German friends will be, to hold in the present year, somewhere in Germany, an assembly of the German branch of the Alliance, giving an opportunity for a few leading friends to be present from the principal countries of Europe, with a view to make ample preparation for a general assembly of Christians of all nations at Berlin, in 1857.

“2. That the subject is one of so much delicacy, as well as importance, that the mission of Mr. Vallette, by the French Branch, appears to be highly desirable, that Mr. Vallette be requested to come over as soon as possible, and that the Rev. John Jordan and the Rev. Dr. Steane be requested to accompany him to Berlin; and that in

the event of their being unable, it be referred to the Board of Advice to associate with Mr. Vallette such other two English brethren as they think fit.

“3. That the Board of Advice be requested to prepare a letter of instruction for the English brethren.

“4. That these resolutions be communicated to the Paris and Berlin Committees without delay.’

“The deputation, consisting of M. le Pasteur Vallette, one of the ministers of l’Eglise de la Rédemption, in Paris, the Rev. Dr. Steane, and John Finch, Esq., left England on the 3d ult., and returned on the 18th. Previously to their departure, a large meeting was held at the house of the Right Hon. the Earl of Shaftesbury, representing the evangelical party in the Church of England, and all evangelical parties out of it, when the following resolutions were adopted, viz. :

“1. That this meeting, consisting of members of various religious societies of Great Britain, including many not connected with the evangelical Alliance, expresses its satisfaction at the cordial feeling of his Majesty the King of Prussia towards the evangelical Christians of Europe, and all other parts of the world, as shown by his friendly interest in the proposed Christian assembly at Berlin.

“2. That this meeting expresses its satisfaction at the mission of M. le Pasteur Vallette, the Rev. Dr. Steane, and John Finch, Esq., from the French and English branches of the Evangelical Alliance to the Committee in Berlin; and suggests that on the return of the deputation, this meeting be again assembled to hear a report of their proceedings.”

“The following is the “Letter of In-

struction" to the deputation, proposed by the Board of Advice, as directed in a resolution of the Council :

"7 Adam street, Strand, }
June 6, 1856. }

"DEAR SIRS: You are deputed by the French and English branches of the Evangelical Alliance to visit Berlin, and to confer with the German Committee of the Alliance on the important topic which occupies its attention. I am requested to convey to you the sentiments of the English Council of the Alliance on the subject of your mission.

"The question before our German friends is the expediency of holding a General Assembly of Christians at Berlin, similar to that which took place at Paris last year. They have been encouraged in this project by cordial and confidential communications from his Majesty the King of Prussia, made to us in England through the Prussian Ambassador. His Majesty has informed us of his hearty sympathy with our religious principles, adding that he assents with great pleasure to the meeting of the Alliance to be held at Berlin.

"It will be your duty to confer with our German brethren, as to the grounds which this communication affords us, for being parties to the calling of Christians together to Berlin from all parts of the world. Our principles are those of Christian union, and also (as a consequence) those of Christian liberty. It is our duty to sympathize with all our brethren in the Lord suffering for conscience' sake in the profession or propagation of their conscientious views of the common faith. Nothing would be more gratifying, or likely to be fraught with happier results, than that these principles should generally

obtain, as in all parts of Christendom, so especially in Germany and under the auspices of the Christian Sovereign of Prussia; while any serious impediment thrown in the way of their universal prevalence would be detrimental to the Alliance, and at variance with the generous intentions of its royal friend.

"We wish you frankly to mention this aspect of the subject to our friends in Berlin, in order to a perfect understanding. While we maintain it to be the duty of all evangelical Christians to manifest the true unity of the Church of Christ, and with a view to this, claim for them all the freedom which Christ bestows, you will assure our brethren that we are at the same time the friends of order and good government, and that our principles have no tendency to dissolve the ties of obligation to civil Governments, and so to promote anarchy, or lead to revolution. The Evangelical Alliance is an institution based on the fundamental truths of the everlasting Gospel, and aims at the exemplification of 'brotherly love;' admitting, indeed, in the words of the Conference lately held in Paris, 'that it is the right of every man, in so far as his fellow-men are concerned, to worship God as well publicly as in private, according to his conscience, and to propagate the faith by every means not contrary to morals and good order, or to that obedience to government which is enjoined in the Word of God,' but at the same time principally using its influence in the practical application of its rules to those whom they deem their brethren in the Lord.

"We trust that this frank avowal will commend itself to all who may take an interest in the proposed assem-

bly, which we make the more earnestly, because we entertain the deep conviction that scarcely any thing would more expose us to the just animadversions of persons who are hostile to the truth, than that after such an assembly had been held under the expressed sanction of the king, and in the metropolis of his kingdom, the condition of our brethren of various communions in Prussia were to remain as it is.

“‘The question of the probable attendance from Germany is very important, but we believe that we shall be safe in that respect if religious liberty is secured for our brethren. There will also be abundant attendance from abroad, if that principle be understood to be fully recognized.

“‘Another point we must ask you to bear in mind, which has been brought before us by the Paris Committee. It is essential to success, and is indeed required by our principles, that the assembly, though enjoying the royal sanction, should not in any way be under the direction of the Government.

“‘The time for the intended assembly must be decided by the German Committee, after hearing and conferring with you, and considering all the above-named points, and ascertaining the feeling of friends in Germany itself.

“‘You go, accompanied by our fervent prayers to God for you. In Him is our whole confidence—under him we commend you to His people in Prussia. We trust that ‘the Spirit of power, of love, and of a sound mind,’ will be bestowed both upon them and upon you. Our desire and hope is, that a gentleman may accompany you, deputed by the meeting which is to be held at the Earl of Shaftesbury’s on

the eve of your departure. Even should no friend be found prepared to go at so short a notice, the concurrence in our object of the whole Evangelical Church in England will be sufficiently attested by the document emanating from that meeting of which you will be the bearers.

“‘I am, dear sirs, your faithful friend and brother, C. E. EARDLEY,

“‘*President of the Council.*’

“At a Special Meeting of the Committee of Council, held on the 25th ult., the deputation made their report to the following effect:

“They first expressed their thankfulness to Almighty God for having afforded them His gracious protection in their journey, and prospered their mission with His blessing; and they also mentioned with pleasure the cordial welcome with which they had been received by the Committee of the Alliance in Berlin. During the six days they staid in that city, they had attended two meetings of the Committee, and called on many of the most eminent persons, clergymen, and others, whose influence it was deemed desirable to engage in favor of the proposed Conference. And they had also been honored with an audience by his Majesty the King of Prussia, at his palace of Sans Souci, at Potsdam.

“They laid before the Berlin Committee both the Letter of Instructions and the Resolutions adopted by the meeting at Lord Shaftesbury’s, and specially called their attention to the four most important points to which the former of these documents refers, namely: the grounds of encouragement for attempting the contemplated Conference; secondly, the question of religious liberty; thirdly, the freedom

of the Conference, if held, from Government direction; and, fourthly, the time of convening it.

“(1.) With reference to the first of these points, it is not to be concealed that the Evangelical Alliance, and such meetings as it is accustomed to hold, in which Christians gather together on the ground of their common faith, and apart from the confessional peculiarities of their respective Churches, find little favor in the view of a large and influential class in Germany. Confessional formularies, if they do not supersede the Word of God, are placed on a parity with it; and, to a wide extent, are of greater practical authority. Two consequences follow: The first is, that spiritual life is either altogether extinguished, or where it exists, is so dwarfed and imprisoned, that it has neither scope nor power of manifestation; and the second, that fellow-Christians, who occupy a domain on the outside of the confessional pale, are condemned as schismatics, and at the same time feared as if they were foes. The ecclesiastical system of Protestant Germany, and of Prussia not less than of other States, tends increasingly to the repression of all free religious activity, while it fosters the growth of sacramental formalism. There are, however, a few—perhaps only a feeble minority, although among them are names of the highest reputation—who look upon this state of things with deep sorrow, and hold themselves prepared cordially to unite on the ground of personal faith, and on terms of equal Christian brotherhood, with all true believers. In the document, accordingly, which the Berlin Evangelical Alliance Committee put into the hands of the deputation, they express

themselves as follows: ‘Our hearts are quite convinced that the holding of such a grand Conference, in this place, would be of the highest importance to our country and to our Church in its present state. For, as the whole plan of such a meeting proceeded from pure Christian charity, it can not fail to call forth the same sentiment in the hearts of all those that take any part in the proceedings; and true charity embraces all those as brethren in Christ Jesus, who pray with us to the same Lord and Saviour, who enjoy with us the same privileges of redemption, and long with us for the same heaven. . . . We cherish also the hope that many eminent Christians, who have hitherto stood aloof from our Evangelical Alliance, but consent in their hearts to its principles, will take part in the proceedings of the Conference; and we expect also some sympathy from foreign brethren, as we have already experienced yours.’

“(2.) On the question of religious liberty, the Berlin Committee expressed themselves with caution, and some degree of reserve. They could not hold out the expectation that the Conference, or the measures it might adopt, would be followed by any immediate steps, on the part of the German Governments, for the repeal of intolerant laws, or the removal of other existing obstacles to liberty of worship. But while they could not encourage the deputation to look for organic changes of this kind, they were strongly of opinion that the moral influence of such an assembly must inevitably act in favor of freedom, and would greatly contribute to the present mitigation, and the ultimate extinction of intolerance.

“(3.) To the third point they say: ‘We fear no intervention or influence upon the Conference on the part of our Government. The assembly will be quite at liberty in speaking and acting within the bounds of our laws.’” The deputation also learned from one of its members that the *Ober-Kirchenrath*, or supreme ecclesiastical council, had stated, in reply to his Majesty’s communication to them on the subject, that while as an individual each member of that body would take part or not in the Conference, according to his own judgment, they would as a body altogether refrain from any action in reference to it.

“(4.) The Berlin Committee, and all parties with whom the deputation conversed, were of one opinion as to the inexpediency of attempting to hold the Conference this year. But the Committee cheerfully took upon them the duty of making the necessary preparations for it next year. They will first discuss the whole plan among themselves, and then communicate the conclusions to which they come to their friends in various parts of Germany, and also to the London and Paris Committees; and if it should be found necessary, they will invite a preliminary meeting for mutual consultation, probably at Heidelberg or Frankfort, in the first week of September.

“To the foregoing statement the deputation added an account of their audience with the King. His Majesty received them most kindly and cordially, spoke with them alternately in English and French, showed that he had been fully apprised of the meeting at Lord Shaftesbury’s, and particularly mentioned the name of the Archbishop of Canterbury in connection with it,

and that he was fully acquainted with the nature and objects of the Evangelical Alliance, as already existing in England, France, and Prussia. He assured the deputation of the warm interest which he took in the projected meetings of Christians from all parts of the world to be held next year in Berlin, expressed his deep regret at the divisions that existed in the Church, and recognised that its future weal was involved in the principles upheld by the Evangelical Alliance. He hoped and trusted that all Evangelical Christians in Germany who should take part in the approaching *r union* would hereafter enter upon the possession of a greater degree of religious liberty than they have hitherto enjoyed. The king’s manner was gracious and kind; he remained standing the whole duration of the interview, and, from the sincere and cordial interest he exhibited in the objects the deputation had at heart, they left Potsdam with the conviction that, if the great cause of Christian union and Christian liberty be not materially advanced by the contemplated meeting, it will not be from any want of earnest and generous sympathy for it on the part of the King of Prussia.

“The Committee having received the above Report, unanimously adopted the following resolutions, namely:

“1. That the first desire of this Committee is to record its gratitude to Almighty God, to whom alone they attribute the measure of success which has attended the Berlin mission.

“2. That the expressed intention of the Berlin Committee to convene a General Christian Assembly in Berlin next year, similar to those already held in London and Paris, be cordially approved; and that it be recom-

mended to the Glasgow Conference to express more fully the pleasure with which this organization of the Alliance will coöperate with our German and other Christian brethren, to render such assembly effective and influential.

"3. That, with the desire of facilitating, as much as may be, the carrying into effect the scheme of the German brethren, these views be communicated to the Committees of the Alliance in Paris, New-York, Geneva, Brussels, the Hague, Stockholm, Lausanne, Smyrna, Constantinople, Beyrout, Jerusalem, and Alexandria, and to leading Christians in Turin, Stuttgart, Athens, St. Petersburg, Copen-

hagen, and such other places as may be thought necessary, with a view to obtaining the assurance of their concurrence before the Glasgow Conference in August next.

"4. That the cordial thanks of this meeting be presented to the Members of the Deputation, and that they be assured of the high sense entertained by the Committee of the zeal, discretion, and eminent efficiency with which, under God's blessing, they have discharged the duties of their important mission.

"CHARLES JACKSON, }
"J. P. DOBSON, } *Secretaries.*

"7 ADAM STREET, ADELPHI, LONDON, }
"July 5, 1856."

SPEECH OF F. T. FRELINGHUYSEN, ESQ., OF NEWARK, N. J.

THE following speech was delivered by Mr. Frelinghuysen on the occasion of the anniversary of the Society, held in this city in May last. We are happy in being able to lay it before our readers, and are assured that it will be read with pleasure.

Mr. Frelinghuysen said :

"If we would gain an idea of the beauty of a justly-proportioned column, or be impressed by the grandeur of a 'cloud-capt' mountain, we must take our position at a certain distance from the object we would thus contemplate. To press too closely upon the one or the other is to prevent a comprehensive view of both beauty and grandeur. So the importance of the present age on the future will be better appreciated by those who half a century hence shall contemplate this era, than it is by those who are now actors in it. Think you that as at midnight the cry of land! land! alight! a light! passed from ship to ship and from heart to heart, in the mutinous crew of Columbus, they had

a faint glimmering of the moral grandeur which we, observing the consequences of their discovery, discern? Think you that as the May Flower was moored in her harbor, even the vision of heavenly faith enabled those pilgrim men to see more than the faint streakings of that effulgent grandeur which we, who revere the very rock that first received their footsteps, now behold? No; their sight need penetrate a dark future, ours a past and present, illumined by the light they kindled. We behold New England, the noblest community under heaven! We see her pervading every part of this vast continent, and we recognize in those pilgrim men the origin of her institutions and her spirit. So it is, *that* important as this vast auditory may be satisfied are the bearings of this era upon the future of our world, you can but underrate them. Events must transpire, influences develop, providences ripen, before you can measure their magnitude. And of all the benign agencies that are at work in this age, perhaps none is calculated to have a more important bearing on the world than that

Association which is this day convened, and which has the two-fold object of eradicating a corrupt, and planting a pure religion all over the earth.

"There was a period in the world's history which lasted for centuries, when the human mind was beclouded by ignorance and superstition, when the soul was in a torpor; knowledge at a halt, and on a backward march. The edicts of cardinal and Pope, in order to preserve their ghostly power, stifled all inquiry and investigation, and extinguishing the fire of every genius so that the light of a single luminary has not reached us through the thick darkness. So it was all over the world until the great champions of Protestantism with herculean power, struck and shattered the manacles which enslaved the mind, and awoke an immortal race from its death-like trance. And at this day, we find, all over the earth's surface, that besotted ignorance, mental inaction, and moral degradation are coëxtensive with the jurisdiction of Popedom and the influence of a Romish faith.

"A religion that is addressed to the senses of the body, instead of the sentiments of the soul, has, it is true, ravished the eye by the adornments of those paintings with which it covers the defects of a corrupt system; has electrified the ear by the magnificence of that music with which an alien attractiveness is given to her rites. But intellectual or moral elevation is not to be found where Popery has dominion.

"Can there be intellectual elevation where the people dare not read, and if they read, dare not think? Where they are bound to believe that the bread and wine of the sacraments are the actual body and blood of Christ, when their very senses tell them the proposition is untrue; where the Church teaches that she is possessed of enough of the fragments of the cross to construct an edifice like this! Intellectual elevation in a Church which sets her face against all philosophy, and would incarcerate a Gallileo for maintaining the earth's motion! Intellectual ele-

vation in a church which has *always* been infallible; but has just discovered the divinity of the Virgin! No, that can not be!

"And no greater claims has she to moral elevation. She prefers the traditions of men to the commandments of God. She substitutes prayer to a saint for supplication to the Almighty. She teaches that man is capable of greater virtue than God requires, and then, with the supererogations of those who have loved God *with more* than all their mind, and heart, and soul, and strength, she institutes a bank upon which mortals may draw for indulgence. She teaches that the soul can be cleansed from sin; not alone *in* the probation of time, and *by* the blood of Christ, but after death and by the purgings of the fires of that purgatory she has machinated. And worse than all, she teaches that a human priest, standing by the death-bed of a dying immortal can give a preparation by which the departing soul may meet and answer his God, by means of his unctuous applications to that poor mouldering body.

"Oh! I have stood by the bed of death when every influence seemed to have lost its power; when the name of country, home, and friends would not break the lethargy; but at the name of Jesus the glassy eye kindled with new fire. It was the first flashing of that eternal life which that name gives. Can there be a deeper degradation than that which substitutes the miserable manipulations of a priest for a hope so perilous?

"But, sir, I need not multiply proofs of the intellectual and moral darkness which in every age and land encircles Romanism. Look at a map of the earth's surface. Contrast South America with our glorious West; Spain with Holland; Austria with England; Italy with America, and the proposition is demonstrated. It is a religion that stifles inquiry; that palsies conscience; that burns the Bible, and in the nineteenth century incarcerates a frail woman in a Tuscan prison for extending the word of life to a dying immortal.

"But, Mr. President, let us rejoice, there is a brighter picture. We live in a Protestant land. Behold her intellectual and moral elevation. The human mind is advancing here to its greatest perfectibility. Contemplate, for we cannot stay to enumerate, the discoveries of science, in astronomy, chemistry, agriculture, and government. Think of the inventions, the gigantic works, the scientific and literary products; the nomenclature of science, once heard only in the stately palace, or the dingy study of the sage, has become household words in every college.

"The word of life is not here clasped or chained; the humble minister of the word, the itinerant preacher, the colporteur, the Bible reader, the army of laity, the myriad phalanx of young men, strong in their youth and in their Christian association; the class of Bible learners, the unnumbered thousands of the Sabbath-school are each and every one armed with the sword of the Spirit. Oh! what a power to serve the cause of Christ! What an army to do battle with the powers of darkness. In the mighty array, denominational peculiarities no longer separate, but only distinguish and render orderly. Devotion to a common Master constitutes a mutual attraction which overcomes minor differences. The inward reality of religion is felt; the heart, the continent can not contain it; and while the energy of human passion and malice is breaking away the barriers and opening wide the gates of empire, the Gospel is rendered vernacular with every nation, and is winging its way to every land. And while the emissaries of the propaganda are busy in every land, substituting one idolatry for another, this blessed Association is eradicating both by the sublime truths of Christ.

"O sir! we have a glorious country! I speak not of its boundless extent of luxurious soil, of seas and rivers, and harbors, but of intellectual progression—its social elevation—its unfettered press—its free discussion, all emanating, like light

from the sun, from an open Bible. I speak of its Christianity, which, though disconnected from government, has so gently and gracefully entwined itself in the very framework of our institutions, as to give them beauty, efficacy, and strength. I speak of the love for the Bible, which exists in the hearts of the people. Should the vain effort be made to-day, to wrest it from them, placing it as a simple ensign, such an army would rally around it as the world never beheld—the warm blood would be poured freely, and the lives that God has given be surrendered, without repining, in its defence.

"But, sir, no open attack will ever be made. Our enemy is insidious and sagacious. We must look for the covert attack at the very point where our great national strength originates and springs.

"Find out what gives us our moral power, and you will ascertain what is most in danger. It is our civil and religious liberty. These two terms, 'civil and religious freedom,' as signs of ideas have no separate existence—the one can not exist without the other; they embrace and are wrapped in each other. Despotism has ever invoked superstition and priestcraft to keep the mind in bondage, and in return has fostered its ally. And what a bondage it has been, what powers and energies of mind have wasted and died in the chilling, deadly atmosphere of her rule. Let no Christian undervalue political freedom—religious liberty can not exist without it. And do not, in your exultation, consider that either the one or the other can not possibly be taken from you, or impaired.

"Let the Pope, by means of his minions, numbering to-day one eighth of our entire population, hold the balance or power in the heat of party strife, and is there no danger? Let the accumulations of wealth, to the extent of millions, be at the uncontrolled disposal of a Jesuit priesthood, and is there no danger?

"Is there no danger to religious freedom when two thousand unnaturalized

priests, who are subject to the Pope, and who hate freedom by every consideration that binds them to their religion, have unrestricted control over the minds and consciences of two thousand congregations, moulding the opinions of every member at their will?

"Is there no danger from the forty monasteries and one hundred and forty convents, exempt from the public inspection, to which every other institution in this land is subject?

"Is there no danger, when in almost every house in the land, the youthful mind may be poisoned—the scions of the land bent and distorted by the votaries of the Romish faith?

"I do not say I believe that Popery will be successful in subverting our civil and religious freedom. But I believe that while we rejoice and give thanks for our high privileges, we should be watchful and prayerful. There is a great moral conflict to be fought in the world, between the disciples of a pure spirituality on the one side, and the votaries of formality and priestcraft, by whatever name it is called, on the other.

"Christ and the Church of the living God on the one side; Anti-Christ and the great Apostacy on the other. These divisions will compose the whole of society. We should be ready for the contest. We ask no aid from Government; certainly none from violence or persecution. But we demand equal terms; we demand that a foreign priesthood shall not add to their power, by the uncontrolled possession, in their hands, of the property of the people, and thus again subjugate them. We demand, that if they will encircle this land with a cordon of monasteries and convents—institutions

which, with their high walls and avowed seclusion, are contrary to the spirit of our land, and contrary to the spirit of that Gospel which so fully descants on those relative duties which they destroy or pervert—institutions which were never thought of until the fourth century—that if they will have these, they shall be subject to the same public observation and inspection as are our colleges and seminaries.

"I believe the moral contest is not to be fought alone by the clergy, but, in a good degree, by the laity; and I hail the multitude of Sabbath-school teachers, tract-distributors, associations of Christian young men, as the most propitious omen for our country, and for the world.

"And above all, in conclusion, permit me to say, that if we would stem the torrent of superstition which threatens us, and preserve inviolate civil and religious liberty, we must, at every hazard, stand by the Bible—the open Bible, taught by God's spirit. It is our defense and our pride. From it springs every refinement, every generous emotion, and every substantial joy. Without it, we are undone, and grope our way in friendless orphanage to the gloomy grave.

"No; we will not part with it; it is the American's book; it came to us from our fathers; we will cherish it; we will clasp it to our hearts; we will multiply it; without note or comment or tradition it shall be found in the public-school, and in the hamlet, in the stately palace of the rich, and in the humble cottage. It shall pass as free as air; it shall not be pent up in this New World, but, as on angels' wings, we will send it to the haunts of tyranny. Priestcraft shall feel its power, and the Vatican tremble before it!"

ROMISH ROMANCINGS.

WHEN the roaming traveller gets to the "Eternal City," his attention is distracted by its antiquities and iniquities, which are blended in nearly equal proportions. One while he is filled with astonishment at the won-

ders of Rome-*antique*, and anon with surprise at the marvels of Rome-*antic*. The old and the queer take turns in revolutionizing his feelings. And when what is ancient becomes at last quite familiar, the tales of crafty priests and credulous monks will continue to excite his amazement. We have heard of a Southern planter who was so potent in strong drink, that, in a few years, he swallowed ten thousand acres of land, with all their trees, crops, and buildings, and five hundred fat negroes besides! But even his function of swallowing could hardly get down all the romantic legends of the City of Priests. Of these we propose to give a taste or two.

THE HOLY PRINTS.

As you leave Rome by the St. Sebastian Gate, you come upon the famous Appian Way. This old road, paved with flags of blue-stone, is perfectly straight. For many miles it is lined continuously with ruins of magnificent tombs and mausoleums, many of them most admirable for their size and the solidity of the masonry, and once enriched with costly carvings in marble, and innumerable statues, and these intermingled with countless *columbarii*, so called from their resemblances to dove-cotes, where the ashes of multitudes still rest in their funeral urns. In the days of its glory, this road must have formed a most stupendous approach to imperial Rome; and even now, in its desolation and ruin, impresses the visitor most deeply with a sense of the power, and wealth, and splendor of this quondam mistress of the world.

On this road, at a short distance from the walls of Rome, stands a small structure, called the Domine-

Quo-Vadis Church. The story goes, that St. Peter, finding the city getting too hot for him in the flame of persecution then raging, betook himself to flight, and having got as far as this spot, met his Master walking toward Rome, with a huge cross on his shoulder. The amazed disciple exclaimed: "*Quo Vadis Domine!*"—Lord, where are you going? The Saviour replied: "*Ad Romam crucifigi,*" etc.—I am going to Rome, to be crucified afresh. Hereupon the repentant Peter, weeping bitterly for his cowardice, turned back, and submitted to his fate. Next day he was crucified, head downwards, on the Janiculum hill, beyond the Tiber, where they show you the hole in which his cross was planted, and a kind monk will give you a little dirt dug from the memorable hole. Take it, and do not laugh in his face, if you can help it.

But we must leave this tempting digression, and go back to the Appian Way. On the spot where the meeting is said to have taken place, the little old church is built. A section of the ancient paved road runs athwart it. Over this, on one of the side-walls, is a rude fresco of Peter asking the question, whence the church takes its more usual name. On the other wall opposite, our Lord is depicted as making his reproachful reply. On one of the flag-stones, midway between, they say that our Lord left the prints of his most holy feet. The veritable stone is preserved and exhibited in the basilica of Sebastianus, saint and martyr, a mile or two further on. But its place is occupied by an exact *fac-simile*, which is also much revered by the faithful. It is a little odd, that the original and the copy are both in white marble, whereas, all the

rest of the pavement on this road is of coarse blue flagging. But no matter. It is likely that the stone, thus singularly honored, was thereby changed miraculously into the nobler material.

There was never a grosser or more transparent hoax than these "holy prints." The foot-marks are perfectly parallel, side by side, the toes not at all turned out. No negro, on the Western Coast of Africa, has such coarse, splay "gizzard-feet" as it would have taken to make these impressions. Besides, they are ridiculously unanatomical. The toes are set on a straight line in the front of the foot, and not, as they should be, slanting to the axis of the foot. Moreover, the sinkage of the toes in the marble is not concave, but the imprint is flat on the bottom, the toes being merely indicated by slight ridges left on the stone. Finally, as you look at the original stone, in St. Sebastian's, as the red-nosed monk holds up to it, on a reed, the light of a taper, you see distinctly the marks of the bungling carver's chisel. Yet both the original and copy are greatly venerated, and the latter used to be protected by a strong iron grating, with an opening large enough to admit the head of the prostrate worshipper, so that, by kissing the sacred prints, he may get the benefit of sundry generous *indulgences* promised to the pious salutation.

That grating has 'been recently changed. The change was probably made in consequence of a rash attempt of the writer of this account. It was something of a joke, and though the joke is at his own expense, he will frankly relate it. It occurred to him last winter, that it would be a good idea to obtain a plaster-cast of those "holy prints," to exhibit as a droll

curiosity on his return to America. Providing himself with a big lump of modelling-clay, wrapped in the folds of his travelling-shawl, he rode out to the place with a friend, choosing a dull and rather rainy day, when other visitors were likely to be few. He allowed the driver to pass the door of the church for a rod or two, so that he could neither leave his horses, nor look into the building to see what was going on. The ground was clear. The friend was posted at the door to give notice of any new comers. No time was lost. The operator proceeded at once to cram the clay into the awkward vestiges. He had scarcely begun, when the sentinel gave notice that two carriages were rapidly approaching from the city. The clay was carefully taken up; but, alas, many portions of it stuck to the stone, and the impression was imperfect. Again and again, the plastic clay was energetically kneaded into the pretended foot-prints, but each time the clay adhered in larger proportions. Presently, the sound of the coming carriage-wheels came so near, that the clay had to be scraped up with the fingers in a hurry, and, no sooner was it deposited in the shawl again, than the vehicles halted, and a party with coachmen and couriers came in. The strangers happened to be Americans, and good Protestants. But, as they looked upon the prints, and saw them well soiled, and daubed with fresh mud, they looked, in Yankee parlance, "mighty queer." Puzzled glances were exchanged, but nothing was said. In a few moments, the operator and his friend had resumed their carriage, and were riding along, convulsed "with laughter that holds both his sides," at the ludicrous result of their

experiment in the way of taking casts. The unlucky clay, which was to have furnished the mould for the cast in plaster, was thrown into a ruined *columbarium*. It seems that the experiment failed for want of a sheet of tissue-paper, which should first have been laid upon the stone, and which, yielding to the moist clay, would have prevented adhesion. On attempting the thing again, by another party, a few days later, it was found that the old grating had been removed, and another laid in its place, with bars so close as to render the attempt impracticable. If the experimenter had fallen into the hands of the police, it was his intention to have urged, in justification of his audacity, his love to the sculptor's art, and his desire to obtain the most perfect images of any portion of the human form! Possibly such a plea would be regarded as very admissible in such an *artistic* spot as Rome.

It may be added, that, in the memorial-church, built on purpose to commemorate this spurious miracle, this "lying wonder," the decorations are very poor and tawdry. The artificial flowers upon the altar had a very *withered* look, making their appearance extremely natural. But the most shocking thing there is a life-size image, in *papier maché*, of our Lord himself, in the garb of a Capuchin-friar, and sinking to the ground under the weight of his cross. The whole affair is abominably coarse and paltry, and badly decayed at that. It was with difficulty that we kept our hands from tearing in pieces this blasphemous caricature. It is even worse than the hideous daubs to be seen on the street-corners at Naples, always excepting that one which depicts our

Lord on the cross, with his skin mostly flayed off, and hanging from him in broad strips.

ST. PETER'S PROFILE.

Akin to the romantic legend of the "Holy Prints," is the tale we are about to "unfold." Hard by the old Roman Forum stands the Mamertine Prison, built by Servius Tullius 550 years before Christ. It consists of an upper and a lower dungeon. The passage into the lower dungeon was formerly nothing but a hole in the middle of the floor of the upper room. It was in this dismal place that the stern Jugurtha was starved to death, and the conspirators, Lentulus and Cethegus were strangled by order of Cicero. The passage is now made by a stone stairway. As you go down you see in one of the large tufa blocks of which the side wall is built, a very rude resemblance of a human face in profile. It is carefully protected by an iron grating, and above is an inscription setting forth that as the blessed Apostle Peter was carried down those steps, one of the *sbirri* jammed his head against that stone, and he left the impression of his countenance there. If this be a true tale the visage of the Apostle must have been a very odd-looking thing; decidedly eccentric! His eye, in particular, must have protruded from the side of his head like a lobster's, and its size could not have been less than a hen's egg. But what is queerer still, in the part where the lips were countersunk, it is *convex* instead of concave, so that Peter's lips had no "pout" to them; but contrariwise, they were gouged out like gutters! A more clumsy fabrication than this bungling imposture can not be conceived. An ingenious plan has

been devised for obtaining an exact impression of this visage, notwithstanding the grate which protects it; and we may hope some day to see in this country a perfect copy of this amusing specimen of the "coarse arts."

Among other marvels in this celebrated prison, is a beautiful spring of water in the inferior dungeon, which, they tell us, first gushed up through the stony floor to accommodate St. Peter, when he had occasion to baptize his newly-converted jailer. To help you to "swallow the story" you may take a good drink of the miraculous liquor.

ST. CECILIA.

This young lady, virgin, saint, and martyr, and special protectress of sacred song, is said to have suffered for the faith she loved in the year of our Lord 220. Her nunnery is in the Trastevere, or that part of Rome beyond the Tiber, also called the Borgo. Attached to the nunnery is a church, erected in honor of her, and which has its cardinal. This church is worth seeing, for it is very old and very curious. In one of the anterior corners they show you an apartment of the house once inhabited by Cecilia. Here is a large caldron with rather narrow orifice, in which, as you are gravely told, her Pagan persecutors boiled her in oil for four-and-twenty hours. It seems, however, that no boiling could make her tender, for she was just as tough when they took her out as when she was put in. Upon that her tormentors, who could have had no bowels of their own, ripped her up, and deprived her of her entrails. The saint, being a great faster, had little use for these organs, and did not appear to miss them, so that she survived even this severe operation. The executioners,

wearied out by her tenacity of life, at last amputated her head, whereupon she ceased her singing, and gave up the ghost. The tale, however, is told with variations in different legendary records.*

After listening to this edifying tale, you are taken to the highest altar of the church. Under this you behold a marble statue of the saint, lying at length with the face downwards. Over it is an inscription, purporting that in this spot, the body of the saint was found, long after her death, in perfect preservation, with the face turned to the ground, just as it is faithfully represented in that effigy. Who knows what effect the long boiling in oil may have had in the way of embalmment? Are not sardines preserved in some such way?

But presently you find yourself in a little chapel at the end of one of the aisles; and here you find a painting in fresco, with an inscription over it, stating that it had been removed to that spot from the portico of the church to preserve it from the influence of the weather. This piece in *fresco* is said to be above a thousand years old, which is not unlikely. On the picture itself is another inscription, showing that it represents the *invention*, or finding the body of the saint. Yet here they are exhuming her in a coffin with her face turned upwards in the natural manner! You may choose for yourself which to believe—the statue or the painting; but if you can believe them

* This elaborate homicide reminds us of the tragedy of a poor colored man, who was found dead in the Charles River, near Boston. The story goes that the coroner, who was a man of some whim, summoned a jury of African origin, who brought in a verdict, that the deceased came to his end by falling from the bridge, whereby he broke his neck; and lying in the water till he was drowned; and being left by the tide till he froze to death!

both your faith may be the more heroic and meritorious. "*Crede, quia impossibile!*"

THE BAMBINO OF ARA CÆLI.

Close by the site of the ancient Roman Capitol stands the Church of Ara Cœli, whose erection dates back some twelve hundred years. It is chiefly famous, however, for its *bambino*, a little doll eight or ten inches long, fashioned in rag-baby style, and done up like a miniature mummy. It represents the Holy Infant of Bethlehem. All the principal churches of Rome have one of these silly and impious toys, which lie in state upon the high altars, and receive great devotion at Christmastime. The *balzacchini* or altar-recesses are dressed up like a theatre-scene in resemblance of the stable at Bethlehem, and with figures large as life. It is a sight to sicken the soul, to see grave and dignified cardinals bearing about one of these dolls in grand and pompous processions, bowing down to them, burning incense to them, praying to them, and holding them up to the adoration of prostrate thousands. It is thus that the house of prayer is turned into a girl's baby-house; and the worship of the Most High degenerates into children's play. So much is this puerile and abominable religion thought of at Rome, that there is a convent there expressly devoted to it, and called the Bambin-Gesu Nunnery.

But the "Bam" at the Ara Cœli Church is the chief of the tribe. He is a famous worker of miraculous cures, and has been greatly enriched by his grateful patients and their votive offerings. He is a perfect blaze of diamonds, flashing from head to feet. When quacks and doctors all have

failed, this Bam is sent for. His attendant priests carry him in his splendid coach to the sick man's house, lay him on the patient's pillow, and offer him the appointed supplications. If the patient recovers, Dr. Bam gets the honor and glory of the cure; if the patient dies, why, his time is come, and there is no help for it!

An old monk there, after our pocket had been picked by one of the kneeling worshippers, told this story with a perfectly serious look, as if he both believed it himself, and expected his hearers to believe it. He said that a wealthy lady from France, finding herself very sick, sent for this blessed Bambino, and was wonderfully helped by it. She begged that it might be left with her for a week to perfect her cure; and she offered so large a sum of money for the privilege, that its priestly guardians reluctantly consented. In this time she had another bambino made, resembling it so closely, that when the priests came at the appointed time, they did not perceive the deception; but took away the false image and placed it on the altar with the customary solemnities. At dead of night the church-bells began to ring in the most furious manner. The poor monks, frightened out of their wits, tumbled out of bed, and came running to see what was the matter. And lo, and behold! the real Bambino, having kicked his supposititious rival out of the way, and resumed the place that belonged to him, had taken this mode to apprise his unwary keepers of his return.

Such are "the profane and old wives' fables" with which "the mother of abominations" beguiles her credulous children. Yet nothing is more common than to hear persons, even in the

lower walks of life, as they recite these legends, saying, "I am a Catholic; but you must not think I believe all the idle tales the priests tell us."

FOREIGN FIELD.

FRANCE.

WE have read with great pleasure the elegantly-written "Tenth Report of the Central Protestant Society of Evangelization," in France. This Society is sustained chiefly by members of the Reformed Church. This is the old Church of the Reformation, whose destruction was so earnestly sought by the tyrannical and persecuting house of Guise, and more especially by the *grand* Louis XIV. Its scattered members, forced in multitudes to flee from their country, though that very flight was made a crime, gave a powerful impulse to manufactures and commerce in England and Holland, and to colonization in America. It is a curious circumstance, that there is, in the city of London, a beautiful French church, built and supported by endowments given by Edward VI., for the benefit of the Huguenot refugees and their children; and the pastor of this church, though a Presbyterian, annually preaches in the pulpit of St. Mary's at Oxford. This anomaly is a relic of the early times of the Church of England, when, in principle and practice, she fraternized with the Presbyterian churches of the continent.

The Reformed churches in France are now recognized and supported by the state, just as the Romanist churches are, though less of favor is shown to them in other respects. This has been the case ever since the

days of Napoleon I. Like all other state-paid churches, it has deteriorated sadly as to orthodoxy and spirituality, in consequence of the corrupting influence of this unscriptural union between the secular and religious establishments. Such union in its nature tends to injure the Church, without benefiting the State. Nevertheless, it is clung to with stiff tenacity in Europe; the churches not having sufficient faith in the "voluntary principle," or self-sustaining power of the Gospel, and the states being unwilling to relinquish that moral control which they hold over the churches by paying their expenses, and that moral support which the governments are supposed to gain from this dependence upon them. A few years ago, the Reformed churches of France were very far gone into Unitarian defections, and their condition seemed quite hopeless. But, notwithstanding the depressing effects of an union with a state not in religious sympathy with it, omitting to speak of other causes of declension, there has been a strong and steady reviving of the grace of the Gospel among these Reformed churches. Last year, this reviving had made such progress, by the grace of God, that convincing proof was given, in Paris and elsewhere in the Empire, that the scale has fairly and decidedly turned in favor of the evangelical cause. This was made manifest by the election

and confirmation of an orthodox professor in the Theological College, in the face of the most strenuous efforts of the rationalistic party. There is much yet to be done to secure and complete the triumphant ascendancy of the truth as it is in Jesus. But we have faith in God, to believe that it will be done. One of the best evidences that it will be done, and that spiritual life is really revived, and is spreading in this branch of the Church of God, is to be found in the Report before us. It "reports progress"—progress every way. All that seems to be really wanting is a mighty outpouring of the spirit of God upon the Protestant youth of France, to sanctify them for the self-denying work of the Gospel-ministry, in that very Papal and more infidel country. Some of the interesting facts in this Report, we shall endeavor to collect for our next number.

The Lutheran Church, or as it is more often called, the Church of the Augsburg Confession, is nearly as numerous as the Reformed. It is also state-paid, and, as we suppose, in a condition very similar to that of the Reformed. It exists chiefly in the north-eastern part of France, in the provinces annexed by Louis XIV. It has never been persecuted, its rights having been protected by the treaty of annexation.

The Protestant churches in France, which are on the same platform with the Reformed as to doctrine and discipline, *but are separated from them in the matter of independence of the state*, form a very active body for the purposes of evangelization. It is on them, that the weight of the recent prosecutions and persecutions, of which so much has been said, but which, it is

hoped, are now nearly or quite at an end, have principally fallen. Notwithstanding their decided differences on the important and practical question of state-support, great harmony and good feeling exists between them in their endeavors to spread the Gospel in France. Both of them derive a considerable portion of their receipts for this purpose, from America, and the American and Foreign Christian Union is happy to subsidize them both, as it also does the Committees of Evangelization at Lyons and at Geneva, whose resources are almost entirely expended upon France. The receipts of the Central Society last year, were over 102,000 francs, and those of the Evangelical (or Free Church) Society, exceeded 175,000 francs.

At the Annual Meeting of the Central Society, held in the Church of the Oratoire, at Paris, April 18th, 1856, the American and Foreign Christian Union was represented by Rev. Dr. McClure, its Secretary for the Foreign Correspondence. We translate from the Report the following abstract of his address, which was made through an interpreter, as he was unwilling to afflict the ears of his French brethren with his imperfect pronunciation :

"Dr. McClure, from New-York, regretted that he was obliged to express himself in an 'unknown tongue;' but even this necessity was not without its advantages. It affords a trait of resemblance to what used to be seen in the primitive Church, in the day of its *charisms*, or miraculous gifts of the Spirit, when 'to one was given divers kinds of tongues, and to another the interpretation of tongues;' and when the Apostle gave direction, that, 'if any man speak in an unknown tongue, let one interpret.' He hoped they would not despise a speech,

in which indeed there was nothing supernatural, except that it took two whole men to make it! Besides, this mixture of languages may serve to show that Christ died for men 'out of every nation, and people, and kindred, and *tongue* under heaven;' and, also, that however we may differ in our vernaculars, we belong, not to that Church which, by a singular contradiction in terms, calls itself Roman-Catholic, (that is to say, Particular-General,) but to that grand Christian-Catholic Church, composed of all who believe in free salvation, and rely only upon Jesus Christ and his imperishable word.

"This word inspires such terror in the Church of the Pope, that, at Rome, as the speaker had positively learned on the spot, the friends of a deceased Protestant might not carve upon his tombstone a text from the Bible, without a formal authorization from the College of Cardinals, after due examination by a Committee of their body. And if they so dread a single text from the Bible, repeated, as we may say, by the lips of the dead, how must they dread the whole book? He mentioned other events, such as the wholesale burning, at Rome, of Bibles, which had been printed there by order of the Triumphs, during the Revolution of 1848, and which were publicly consigned to the flames as soon as the Pontifical government was *canonically* restored by the French artillery. When this was done, his Eminence the Cardinal-Vicarius, next in power to the Pope, a sort of Vice-Pope, told the trembling printer, that he had done more harm by publishing that book, than all that the Democrats had done! The dread that Rome shows at the sight of a Bible teaches us that it is the most potent weapon to wield against her, and that she feels its blows to be more fatal than those of any other. There is no weapon God is more ready to bless than *the sword of the Spirit*. It is our wisdom, therefore, to make all possible use of it, and to spread this powerful word, and

teach men to love it. It is the surest means of combating victoriously all the enemies of our Lord.

"The speaker is one of the Secretaries of the American and Foreign Christian Union, which gladly comes up to the help of the Central Society. The churches of America have strong reasons for loving the Protestant churches of France. There is the remembrance of those ancient refugees, who sought in America a hospitality which was never refused them, and which they well repaid. And the Americans, many of them, have an opinion, that if the French have made *the worst sort of infidels*, they may also, by the grace of God, make *the best kind of Christians*, and the most active agents for the propagation of the faith in Jesus. If this empire should some day open wide its eyes to the light of the Gospel, it would fill, in the field of evangelization, the same place it has occupied in the field of civilization. The speaker had lately spent a day in Geneva; and, under the vaulted roof of St. Peter's, which used to resound with the mighty voice of the Frenchman, John Calvin, he felt in his soul the deep desire to see men rise up in France, filled with the same spirit, and devoting themselves, like the great Reformer, to the triumph of the truth. Oh! yes, if France were to become Christian, on the Gospel-plan, how soon would the nations be given to Christ? Christ would be crowned emperor of the world, and there would be seen floating in every place the flag of 'liberty, equality, and fraternity,' in the most spiritual sense, the most divine and only practicable sense, of those grand words."

The President, the Rev. Pastor Guillaume Monod, who also acted as interpreter, responded to this address, in a warm and lively manner, charging the speaker to bear to the Christians of America the thanks of the Society, and the assurance of its deep Christian sympathy.

HAITI.

OUR indefatigable missionary in this beautiful island sends us frequent communications, which indicate, first, a semi-barbarous state of society, under a most ferocious military despotism, and a horribly corrupt section of the Romish priesthood. Secondly, a vehement opposition to the truth, even to the shedding of the blood of martyrs by military executions. Thirdly, that still the truth gains ground, and converts are made, whose zeal and constancy do honor to their religion, and give glory to God. The holy sacraments have to be administered at dead of night; and the ordinary worship of God is attended with much peril.

At Don-don, the first sphere of our missionary's labor, a great and good work has been done. A church is gathered there containing some of the principal people of the vicinity. For a long time no Popish priest has been able to live there, or has hardly dared to visit the place. The church is left under the charge of a young man, one of its members, who bids fair to become an able minister of the word of God, and under whose labors it grows and prospers in spite of many difficulties.

Our missionary removed a few months since to Cape Haitien, where his exertions seem to be crowned with a manifest divine blessing. He writes under date of July 1st, that at length the work of the Saviour has indeed begun at this place, that is to say, in its outward manifestations. Two Sundays ago, he baptized seven persons in a river about a mile and a half from the city. There were four men and three women. The number of candidates was at least double that number; but they could not all be ready. The others will be

baptized soon, a part, or the whole, as the case may require. Of the persons baptized, one is a gentleman of that place of much respectability, holding a public employment, but not rich. His wife is also converted, and would have been received into the church at the same time, but for illness. She is an excellent woman, although *before* their conversion, like so many others in this land, they were not living in wedlock. They have had several children. Two others are intelligent young blacks of good families. The females admitted are very interesting characters. After the baptisms, the Lord's Supper was celebrated with most solemn and joyful effect, at the residence of the missionary. After the next baptism, a new church is to be organized at Cape Haitien. The zeal and devotion of Lady D., at Don-don, is nothing less than *primitive*. She is ready at all times to die, or to go to prison, or suffer loss and damage for Jesus' sake. Her two daughters are every way worthy of her, as also is her son-in-law. There are two young men, who give fair promise of becoming able ministers of the Gospel. Our missionary belongs to the Baptist denomination, and if our Baptist brethren would furnish us with the means, we would gladly extend his means of usefulness among those African colonists in that "tropic isle."

PROGRESS OF PROTESTANTISM AT
DUBLIN.

THIS progress begins to be acknowledged by the Romanists themselves. In our last number we stated that Archbishop Cullen has been forced to get up a General Committee to arrest, if they can, this progress of the truth. A writer belonging to his Church has lately published in the *Freeman*, a

thorough-going Popish journal, two articles complaining bitterly of the apathy of his co-religionists in the presence of Protestant proselytism, which brightens its ranks, and carries away so great a number of the young. This apathy, according to him, can only be explained by the fact that the extent of the evil is not known. As a remedy he invites the zealous Catholics to accompany him to all the Sunday and week-day schools which the Protestant *converters* have founded in Dublin. He has visited them all himself, and in one he found four hundred Roman Catholics; in another, two hundred; in a third, five hundred; and in a fourth, the largest of all, seven hundred; and so on. In summing up, he says that he knows of *eighteen* institutions founded in that city with the impious design of destroying the faith and morals of the poor Catholics, [Romans.] Who can tell how many souls succumb to their influence? He believes in his conscience that he is below the truth in fixing the number at five thousand, at least, every year. Moreover, these eighteen establishments, to all appearance, make up but a third or fourth part of the entire organization formed for the same purpose. God only knows how many of these five thousand become open apostates. They are scattered in all directions, sent to England or to distant parts of the country, taught in normal schools to become teachers, male and female, Bible-readers, or well placed as clerks, domestics, or apprentices in Protestant families. Many of them this writer has seen who were like demoniacs, so great was their hatred of the religion they had abandoned. He says he has before him the names of many natives of Dublin, who have apostatized, and

of a multitude of others who are in the way to do the same thing in consequence of these schools.

He says that his Church in Ireland is passing through a perilous crisis; and that if the confidence of his friends is a good thing in ordinary times, it is very much out of place at present. He feels that the foe has forced their entrenchments, and that the brave Celtic champions, who for three hundred years have fought in the front ranks, are now routed. And we, he exclaims, we are still holding stupid councils of war in the interior of the camp, while the proselytizers are all around!

This language of an adversary, speaking of what his own eyes have seen, proves better than all the reports of the Protestants themselves, the success which God has granted in Ireland to the messengers of his word. What evangelical Christian does not rejoice at the spread of Christ's kingdom, and of eternal truth?

The Protestant Bishop of Tuam has confirmed 376 persons last year, of whom 305 were formerly Catholics. Twenty years ago they could scarcely find twenty Protestants in the isle of Achill. Now more than 1200 persons attend our worship, independently of those who receive at their houses the Bible-readers. Two nephews of the curate go to the Protestant school, and are gaining a knowledge of the truth.

A CONVERSION IN HUNGARY.—Professor Bartos, formerly a Catholic and a member of the order of Piarists, has just joined the Reformed Church of Kakos-Esaba, near Pesth. It is to be hoped that the members of his order will not attempt to subject him to the barbarous treatment that the Brothers of Mercy not long since inflicted, at Prague, on John Evangelist Borzinsky. —*Protestantische Kirchenzeitung.*

H O M E F I E L D .

AN IMPRESSIVE SCENE.

ARE ROMAN CATHOLICS ACCESSIBLE ?

THE opinion is far too general among the members of the evangelical churches of the land, that the Romish portion of our population, who have sought and found a home with us, are utterly inaccessible to efforts for their evangelization, and hence they discountenance, or at least discourage attempting any thing of the kind.

It is undeniable that the system under which the masses have been trained, and in whose grasp so large a number of them are still held, is a *peculiar* one, one of great complicity, of inexhaustible resources, and of almost unlimited power over the minds of the poor devotees thereof. But no one who has attentively read his Bible has failed to perceive that its teachings are clear as to the final overthrow of this system, and the prevalence of the reign of Christ throughout the earth.

As the age of miracles is past, and as it is through *human* instrumentalities that God has pleased himself to save those who believe, *these MUST in some way become accessible* to such instrumentalities, or remain unsaved. And if they are to become so *some time*, why may not the present be the period ?

The providences of God, alike with his word, most signally rebuke this spirit of unbelief. Late occurrences in Spain, France, and Italy, and the States composing the southern part of our own hemisphere, sustain this position. The attentive reader of the pages of our magazine, especially its foreign department, may easily recall evidences of the fact asserted, and in no meagre numbers.

But nowhere, perhaps, is this accessibility more palpable than in our own land.

This communication is elicited by a case which practically illustrates the thing in

hand, and which I imagine to be worthy a place in our magazine, and I forward it with the hope that it may carry conviction to the mind of some unbeliever, that he has been in error on the subject, and also that the field in which the American and Foreign Christian Union is engaged, so far from being a hopeless, is indeed a most promising one.

The Sabbath-schools of the portion of country from which I write, have been accustomed for several years to celebrate in some appropriate manner each recurring anniversary of our national independence. The modes of these celebrations have been quite multiform : walks, rides, excursions upon steamboats or railroads, pic-nics, with their usual accompaniments of edibles, feats of exercise and agility, songs, speeches, etc., all have been resorted to upon these festive occasions.

Especially were these true of the late Fourth of July festivity. From all that I have read and observed, I believe that no previous occasion of the kind was so generally observed as this, or with more enthusiasm. In all our cities and villages, at the earliest hours of the day, groups of children, attended by parents and guardians, were seen wending their way to some selected and common place of rendezvous, making the streets and roads lively with their numbers, smiles, and merry chatter, inspiring similar feelings in every passer-by or looker-on.

It is known to all the readers of this magazine that one of the principal instrumentalities adopted by our Society in its work, is the *Sabbath-school*. Hundreds of these now exist throughout our land, into which have been gathered thousands of the children of the emigrant and stranger.

Amid the very general gathering of Sabbath-school children and youth, on the late national festival day, the mission-

aries connected with our work in the West, very generally felt it would be well to participate; and, so far as I have been able to obtain the information, there was a general and most enthusiastic "turn-out" of *our schools*. I will speak of but one of them, however, and of that because it was a very impressive and cheering spectacle, and it shows that much can be done for these deluded ones and their children, by missions among them.

In one of the cities, where we have a mission of a very successful character among the Irish population, and a very large Sabbath-school in connection therewith, an invitation was extended to the missionary by the other Sabbath-schools, to unite with them in an excursion by the railroad to the "Fair Grounds," four miles from the city. The invitation being accepted, notice was given previously to the children to meet early on the morning of the Fourth of July, at the Mission-House. Upon the arrival of the day, and long in advance of the hour of meeting, little groups began to assemble, and when the hour had arrived, *one hundred and forty* children with *sixty* adults, the parents of the little ones, being formed into a procession, each wearing a badge upon some conspicuous place on their apparel, with an open Bible described thereupon, one of which I inclose herein, commenced their line of march, the missionary taking his place at the head of the males, and his estimable and devoted companion at the head of the females, to the railroad depot. There, by the munificence of the President of the road and two other benevolent gentlemen, *two cars* had been specially provided for them, into which they merrily gathered themselves, and soon were off, under the lead of the iron horse, to the place of convocation and enjoyment. There the day was spent, the hours passing rapidly, and after being regaled with a great variety of edibles, and enjoying themselves to their great delight for several hours, and listening to the address of a distinguished friend of the children of the land, they again entered the cars, and

soon were at their homes, recounting with childish haste and glee, to parents and friends, the incidents of their *first Fourth of July*—a day never to be forgotten by them; a day when their hearts were impressed as never before, with the blessings of civil freedom, and the kindness and benevolence of Protestant friends, as well as with the difference between *Ireland at home and Ireland in America*, impressions never to be effaced, I trust, while life shall last to them. As the anniversary occurred on Friday, a day to Roman Catholics often of self-denial in that they are directed to abstemiousness in diet (yet there was no abstinence) upon this occasion. Some zealots took occasion to find fault; but one woman, when remonstrated with, was heard to say, "*Well, sure, we could not help, at all, at all, the Fourth of July coming on a Friday.*"

But, enough. This is but a *little* incident, attesting the accessibility of Roman Catholics to kindly Christian efforts; but it is one. W. D. R.

THE reports received from the missionaries in the Home Field, during the past month, are quite encouraging. More than ordinary efforts have been made of late, on the part of the Romish priests, to separate Romanists and their children from Protestant institutions, and influences, but they have not been entirely successful.

The laity, in many places, are beginning to understand, and to dare to assert their rights, and to enjoy their privileges, and, consequently, very many Roman Catholic adults and their children listen to the instructions of our missionaries, and attend evangelical churches, and Sabbath-schools.

The good work in which we are engaged is certainly and steadily progressing, in the land, notwithstanding the resistance made to it by the Papal

hierarchy, and interested and bigoted partisans. We trust, therefore, that all Christian people who read the history of the labors of the Board and of their missionaries will not cease to give thanks to Almighty God, for the tokens of his favor thus vouchsafed to them, and to pray that the light of divine truth may soon shine with saving efficacy upon all the followers of "the Man of Sin."

THE WORK IN CINCINNATI.

THE Rev. Mr. Winnes, who is stationed at Cincinnati, Ohio, among the Germans, is much encouraged in his labors. Besides the ordinary service held in the houses which are opened to him, he has recently engaged in preaching on Sabbath-days, (at an hour not to interfere with the Church exercises,) in the market-place, where many hundreds of his countrymen assemble for social intercourse or recreation. He is generally heard very attentively, and with good results.

In a late report he says :

"My work, in my mission, by the blessing of the Lord, still goes forward. During this month, I have not felt very well, but my services have been kept up as at other times. I have preached twice, every Sabbath, and attended both of my Sabbath-Schools. The removal last Spring nearly broke them down, but they are now coming up again. The one in Clinton-street is doing very well, for these hard times. In the other we had *sixty-five* children in attendance last Sabbath. The Bible-class, which meets at my own house, is well attended. Last Tuesday evening there were present *eighteen* grown persons. The Saturday-evening prayer-meeting, and the Sabbath services, are very well attended for the summer-season.

"Last Sabbath, I preached in the mar-

ket-place to an audience consisting of, perhaps, about *five hundred* persons. They were very still, and listened attentively, and, on many a deep impression seemed to be made.

"During the month just closed, the first harvest from my field has been gathered into the kingdom of God above. It consisted of a young man, a member of my congregation, about twenty-six years old. He was filled with love to the Lord Jesus Christ his Redeemer. He died in peace.

"In my family-visits among the Romanists, I have experienced many joyful hours. I have made one hundred and ten visits, notwithstanding the excessive heat. I have used much time in visiting the sick. I have given away *four* New-Testaments, and *one* Bible, and distributed upwards of *one hundred* tracts."

THE GOSPEL TRIUMPHING OVER ROMANISM.

THE Rev. Mr. McDevitt, who is stationed in Louisville, Kentucky, and labors among the Irish Romanists, is still encouraged. We take the following extracts from one of his late reports :

"I was called, a few days ago, to the sick-bed of one who once was a bigoted believer in the 'Man of Sin.' I asked him, why he did not send for Father —. 'Oh!' said he, 'you surely have a better opinion of me than that implies.'

"'Besides,' said he, 'I have learned from the Bible you gave me, and from the good lady who teaches us on Sunday in your school, that these priests have no power, and that God alone, through his blessed Son, can forgive me my sins.'

"I read for him the fourteenth chapter of the Gospel by John, after which I prayed with him, and others who were present, and then left him rejoicing in God his Saviour.

"There is added to our number one new family, since my last report, who

have ceased going to the Romish Church. They are now seeking the way to be saved. The husband is carefully studying his Bible, and gives credible evidence of sincere repentance, as does also his wife.

"I have now with me a very intelligent young Romanist, aged about twenty-five years, but with whom I have been acquainted but a short time. He comes every Sunday very regularly, and remains after the service is over, to get a lesson in the Bible. He first heard of us by a Romish priest who was abusing us. Thus the enemy often defeats himself.

"The Lord is blessing us amidst great persecution; evidently the greater, from our success.

"I have distributed six Bibles and five Testaments during the month; lent four books on Romanism, distributed about five hundred pages of tracts, and visited over *three hundred* families.

"I have prayed beside the sick-bed of fourteen individuals, (*three* of whom have died,) and directed them to lay hold on 'the only hope set before them,' Jesus Christ, their only mediator and advocate.

"While I write, there is a little girl at my window, desiring me to visit her sick mother.

"Our work, in every department of it, is prospering, and we hope it will continue to prosper."

ROMISH HOSTILITY TO EVANGELICAL LABORS.

MR. M. YOUNG, who labors in this city among the Irish Romanists, in a late report in which he records many encouraging facts, also says:

"I have visited, in connection with Mr. ——— and ———, on account of our Sabbath-school, over 2000 families, and received a great many promises.

"In one place, on asking for children to attend the Sunday-school, a Papist came out as with the fury of a demon, and cursed us and our school, and threatened

to prevent any children from coming to it. And indeed the threat was to a large extent performed by frightening away some children who were disposed to come.

"In another house where I went to look for children and invite them to attend the school, I was asked whether the school was a Roman Catholic one. I replied that it was a mission-school, where the Bible and the Bible alone was taught. The reply immediately was: 'We will not send our children to any such school.'

"While I was distributing tracts in my district a number of children gathered around me, and while I was inviting them to our school, a faithful son of 'holy Mother Church,' who was passing, stopped to inquire what I was doing; and when informed, his countenance changed in a moment, and he swore that if I would come a step farther that way, he would break my bones; but I continued talking to the children, and finally left without harm. 'If God be for us, who can be against us?'

"During the past month I have visited 528 families, and distributed 2278 pages of tracts. I have read the Scriptures with 13 families, and been allowed to pray with 10 families. In the Sabbath-school which has recently been opened, there are 58 children. I have attended that school twice each Sunday. Three persons have been induced to attend church. I have given 2 Testaments and 1 Bible to Roman Catholics, and held 2 prayer-meetings."

Few who are not conversant with our work and with the spirit of Romanism and its deep hostility to evangelical religion can appreciate the trials of our missionaries. They need much of heavenly wisdom and of the graces of the Spirit, and we beg for them the prayers of all Christian people.

THE WORK IN ALBANY, N. Y.

THE REV. H. L. CALDER, who labors among the Irish Romanists in the city of Albany, in this State, writes:

"In my labors of last month, visiting, distributing tracts, conversing, preaching and praying among the Romanists at the Almshouse, Hospital, and other places, I have received many tokens of the goodness of God in blessing me in my work, particularly at the Almshouse, where the greater part are Romanists. The young have had so much divine truth, impressed upon their minds, that it will, I trust, not only be the means of saving them from the errors of Popery; but of bringing them out right Christians.

"There is a spirit of religious inquiry springing up among the Romanists here, as well as in other places, that all the powers of the priesthood will not be able to put down. Their anathemas, which are now sounded almost daily, will soon pass by unheeded. But their people here in general are deplorably ignorant, and they are allowing their children to grow up in the same way. They know little or nothing of the Scriptures; therefore it is very hard to make any impression upon them.

"At the last monthly meeting of the Ladies' Protestant Society, after giving to them an outline of my work and prospects generally, I requested them to aid me to get up schools for the poor. They kindly responded to my wish, and promised to make an effort as soon as the hot season is over.

"There are thousands of children in this city, that are either wholly or partially neglected as to *religious* education. If permitted to continue so, the place will soon be overrun with immorality and crime of every description.

"I am well aware that the Romish priests will oppose us. A few days ago, I conversed with a Romanist who told me that the priest had threatened to excommunicate him and his wife, because their children go to a Protestant place of worship, and they will not force them to do otherwise. Happily for the man, he can read, and in all my interviews with him I have directed his mind to the word of God. He seems an earnest inquirer after

truth. Another, with whom I have conversed, has renounced all of Romanism but the name. He talks nothing about the worship of saints, but converses freely about Christ and the salvation of his soul. There are many others with whom I have come in contact, and with whom I have conversed freely on the subject of religion. I hope and trust that the Lord will bless the efforts made, and cause the seed thus sown to spring up and produce an abundant harvest.

"Upon the whole our cause here, which is the cause of Christ, is progressing. We have the hearty prayers of many of God's people offered up fervently for our prosperity, and I hope and believe they will as heartily aid with their means, this and every other good work within their reach.

"I have in the month made 294 domiciliary visits, distributed 404 tracts, preached 12 times, held 12 social religious meetings, visited the sick 24 times, visited and conducted Sabbath-schools 4 times, gathered 8 children into Sabbath-schools, induced 11 persons to attend public worship, read the Scriptures and prayed (in visits) 9 times, given pecuniary aid 4 times, and attended one funeral."

A LAYMAN'S VIEWS.

In the midst of our labors to promote the interests of evangelical religion in the field assigned to us to cultivate, and when oppressed by the nameless trials incident to our work, it is refreshing to receive the testimony of approbation from Christian brethren.

We are frequently thus refreshed by ecclesiastical bodies, and encouraged to go forward with increased energy. But the spontaneous expression of intelligent individuals from different parts of the nation which we are receiving from time to time, also encourages us, and gives us the assurance that our cause

is gaining a deep hold upon the affections of our citizens generally, and that our efforts are approved by those whose approbation is a strong guarantee of the ultimate success of our cause.

As a specimen of these communications we submit the following which we have recently received, suppressing for obvious reasons, the name of the writer :

"WASHINGTON CITY, —, 1856.

"EDWARD VERNON, Esq., *Assist. Treasurer Am. and For. Christian Union.*

"DEAR SIR: Inclosed is a draft for five dollars from the Bank of Metropolis, on the Bank of Commerce, in payment of my subscription to the *American and Foreign Christian Union*, from 1st January, 1856, to 1st January, 1861, five years.

"You will receive this in proof that I continue very much gratified at the tone

and temper, and signal ability of that periodical, and the management of the affairs of the Society.

"I can write but very briefly, being extremely busy to-day; but among other things I may mention that I have highly appreciated Mr. Zastera's sermons, the editorials generally of the *Union*, exposing the character and designs of Romanism, and that I am peculiarly gratified with the mild yet frank and firm manner in which Mr. Leo discharges his duties as a missionary to Romanists.

"I do not mean to disparage others by this remark; for your missionaries in general appear to be faithful and able men, 'men of the beatitudes,' such as the Hindoos desired Swartz to send them.

"I should make an omission ungrateful to my feelings if I did not commend very highly the letters and labors of Miss Rankin, in Texas.

Truly yours,

"——."

NEW PUBLICATIONS.

PARTICULAR PROVIDENCE, IN DISTINCTION FROM GENERAL, NECESSARY TO THE FULFILLMENT OF THE PURPOSES AND PROMISES OF GOD. Illustrated by a Course of Lectures on the *History of Joseph*. By WILLIAM R. GORDON, D.D., Pastor of the Reformed Dutch Church, in Seventh avenue, New-York. Second Edition. New-York: R. & R. BRINKERHOFF, 103 Fulton street. 1856. Pp. 492, 12mo. Dr. Gordon is a man of such original turn of mind, and expresses himself so forcibly, that we can not adopt all his opinions or phrases without some qualification; as, for instance, where he asserts that Joseph was worshipped by the grateful Egyptians, as a deified man, under the image of the bullock Apis, and that the barber's trade is falling into disrepute in New-York! These things may be so, but we can not say for certain. What we do know, however, is, that this volume is not only a most interesting and instructive course of lectures to the young, but a full vindication of that grand and most consoling doctrine of a Particular Providence, as the same is indicated in the scriptural narrative of Joseph. The style of this volume is uncommonly brisk and exhilarating.

HISTORY AND CHARACTERISTICS OF THE

REFORMED PROTESTANT DUTCH CHURCH. By DAVID D. DEMAREST, Pastor of the Reformed Protestant Dutch Church of Hudson, N.Y. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 221, 12mo. Most of the churches of Europe have their branches in America, the emigrants from the Old World preferring to continue in organizations which were the objects of their early attachment. This is one cause of the great variety of sects in our country, many of which differ from each other in little more than the names they inherit. The Dutch Church in America has some peculiarities, and a history not very generally known out of its communion, but by which its members are strongly bound to it. It is a curious phenomenon, that while the mother-church, in Holland, among a marvellously conservative people, and under the conservative influence of monarchical institutions, and the union of Church and State, has almost wholly lapsed into Unitarianism; the affiliated Church, left to itself in democratic America, still firmly adheres to the ancient doctrinal standards. This is one instance of what we have often had occasion to mention, namely, that democratic America is, in some things, far more conservative than Europe,

with all her traditions and veneration for the past. It is this ultra-conservatism of a democracy satisfied with its own supremacy, which so greatly enhances the difficulty of effecting any organic change in our social condition. Mr. Demarest has furnished a most valuable and profitable book, which it will do any body good to read. It is also enriched with excellent "Introductory Remarks," by the venerable and beloved Dr. Thomas De Witt.

MEMOIRS OF THE REV. JOHN HENRY LIVINGSTON, D.D., First Professor of Theology in the Reformed Protestant Dutch Church in North-America. By the late Rev. ALEXANDER GUNN, D.D., Pastor of the Reformed Protestant Dutch Church, in Bloomingdale, New-York. A New Edition: corrected and condensed, with the addition of some new matter. New-York: Board of Publication of the Reformed Protestant Dutch Church, 337 Broadway. 1856. Pp. 405, 12mo. A noble biography of a noble man. We rejoice to see it issued in this form. Its original value is greatly enhanced by the elaborate and judicious improvements introduced by the editor of the edition before us, Rev. TALBOT W. CHAMBERS, D.D., one of Dr. Livingston's

successors in the ministry of the Collegiate Churches of this city. The volume contains an ample fund of information, imparted in a clear and animated strain of narrative and remark. In the issue of this work, and that of Mr. Demarest, the Dutch Board of Publication has demonstrated that it had a work to do, and a good one. While its work is so well done, it will be fully entitled to keep its place among other denominational Boards of the same kind.

PRECES ECCLESIASTICÆ. THE FORMS OF PUBLIC DEVOTION, INSTITUTED BY CALVIN, JOHN KNOX, MARTIN BUCER, MICRONIUS, AND OTHER PRESBYTERIAN DIVINES. Adopted and used in various branches of the Presbyterian Church. Newly collected and collated. New-York: CHARLES SCRIBNER, 145 Nassau street. 1856. Pp. 112, 8vo. This collection of the ancient Presbyterian liturgies, some of them still extensively in use, is anonymous and unpublished; its compiler having got it out for gratuitous circulation. It must be very interesting to all persons who feel deeply on the subject of forms of prayer for public worship, whether for their use or against it. The history of this subject is extremely curious, but this is not the place for it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1856.

NEW-HAMPSHIRE.

Rindge. Mrs. Cynthia H. Brown, bequest by Mary Jones, Ex.,	\$123 55
Keene. Danl. Adams, in part to make Daniel E. Adams a L. M.,	15 00
West-Boscawen. Cong. Ch.,	15 00
East " " "	9 62
Goffstown. " " "	15 37
Hancock. " " "	5 42
Concord, South. " " "	18 53
West-Concord. A few friends,	6 00
Sanbornton Bridge. Cong. Ch., in full, to make Rev. Corbin Curtice a L. M.,	10 00

VERMONT.

Waterford. Simeon Dodge,	1 00
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MASSACHUSETTS.

Northampton. Gen. Benev. Society, 1st Cong. Ch., per J. K. Williston, Treas.,	25 00
Amherst. 2d Cong. Ch. Sab. School,	5 00
Shelburne. 1st Cong. Ch., bal. which makes Dea. Albert Peck L. M. in full,	1 25
Conway. 1st Cong. Ch. and Society,	60 52
Buckland. Cong. Ch. and Society, Miss Lucy Elizabeth Trow L. M.,	32 03
Wrentham. 1st Cong. Ch.,	20 00
Reading. Bethesda Church, Mrs. W. H. Beecher, 5th instal. for L. M. for Miss Agnes Edes, \$5; others, \$20,	25 00
Gardner. Rev. A. Stowell,	2 00
Lowell. 1st Cong. Ch.,	18 00
" John-st. Ch., to make Geo. Stevens, Esq., a L. M.,	34 25
" High-st. Ch.,	15 75
Dorchester. Mrs. Dr. Woods, in full L. M.,	10 00
Holliston. Cong. Ch.,	46 00
Wayland. Evan. Cong. Ch.,	7 00

RHODE ISLAND.

Providence. 3d Bapt. Ch.,	16 76
" Mathewson-st. Meth. Ch.,	15 24

CONNECTICUT.

Waterbury. 1st Cong. Society,	00
New-Haven. 2d instal. of John B. Barnard, bequest per N. A. Bacon, Trustee,	approach
Torrington. Cong. Ch. and Society, per S. Fenn,	Religiously
Lyme. Bapt. Ch.,	and
Manchester. 1st Cong. Ch., to make Rev. F. T. Perkins a L. M.,	who
New-London. 1st Cong. Ch., to make Rev. Thos. P. Field a L. M.,	2nd
Plainville. Cong. Ch. towards L. M. for Dea. Edwin Lewis,	26 in
New-London. 2d Cong. Ch., Hon. T. W. Williams, to make Mrs. Thos. Robertson a L. M., \$30; Robt. Coit, Esq., to make Rev. Joshua Coit a L. M., \$3; H. P. Haven, Esq., in full to make himself a L. M., \$25; others, \$26,	111 00
North-Cornwall. Benev. Asso., in part to make S. Foster a L. M.,	23 85

NEW-YORK.

Gulford. Danl. Beebee,	1 00
Poughkeepsie. 2d R. D. Ch.,	17 00
City N. Y. Mrs. Grace Mead, L. M.,	30 00
" Clerk,—Foreign Field,	1 00
" North Ref'd. D. Ch.,	22 40
Middletown. Miss S. D. Carman,	3 00
Brooklyn. A Friend,	2 00
Franklin. 1st Cong. Ch., by A. J. Chamberlain,	8 00
N. Y. City. R. Watrous, Esq.,	5 00
Nyack. Presb. Ch.,	14 50
Troy. Mrs. E. M. Norton,	1 00
Bovina. Mrs. A. C. Douglass,	5 00

Lysander. In part for Rev. A. C. Beach's L. M.,	5 92
Westmoreland. Cong. Ch.,	12 35
Utica. Mrs. Churchill,	3 00
" Gardner,	1 00
" Blackwell,	1 00
" Welsh Meth. Ch.,	4 91
Chaumont. In part to make Rev. J. A. Can-	
field L. M.,	15 00
North-Argyle. Asso. Ch.,	22 00
Hannibal. Presb. Ch. in full of S. W. Brewster's	
L. M., and \$5.24 in part for L. M. for Sabbath-	
School,	15 52
Hannibal. Bapt. Ch.,	3 51
Rome. C. F. Williams,	3 00
West-Farms. M. E. Ch.,	5 00
" Dr. Perkins,	2 00
" Mrs. Barnes,	2 00
Vernon Centre. Presb. Ch. in part,	1 42
N. Y. City. Jos. McKee, for the Waldenses,	
\$5; Home, \$3,	8 00
North Shore. J. T. Barrett,	9 00
" C. M. Pine,	1 00
Port Richmond. Bapt. Ch., to make Rev. Z. B.	
Wilds part L. M.,	13 00
Castleton. Trin. Meth. Epis. Ch.,	11 90
West-Farms. M. E. Ch.,	1 62
Port Richmond. Ref. D. Ch., per Rev. M. Brown-	
lee,	40 00
Rochester. 1st Presb. Ch., per H. Ely, Esq.,	93 00
Carlisle. Jas. Boughton, in part to make Miss	
Charlotte Pegg a L. M.,	15 00
Bethel. Rev. Loring Brewster,	1 00
Bloomington. S. W. Mills,	5 00
Stockholm. Hiram Hulburd, 2d instal. for Mrs.	
Amelia Hulburd's L. M.,	10 00
Greenport. Presb. Ch.,	20 14

NEW-JERSEY.

Morristown. 2d Presb. Ch.,	7 71
Basenridge,	4 00
Deckertown. Presb. Ch. of Wantage,	35 00
Franklin. Ref. D. Ch., to make Rev. Peter S.	
Talmadge L. M.,	30 00
Mendham. Mrs. Connet, through Mrs. J. Bab-	
bit,	1 00

PENNSYLVANIA.

Bethlehem. A. Wollé,	5 00
Mount Pleasant. Presb. Ch., per Rev. Samuel	
Whaley,	14 75
Uniondale. Presb. Ch., per Rev. Samuel	
Whaley,	11 25
East-Smithfield. Sam. Farwell,	1 00
Greenwich. Presb. Ch. in part,	34 81
Phila. Dr. Ramsay's Ch. in part,	15 00
" Central Presb. Ch. (N. L.) in part, R. D.	
Stewart, \$10; Geo. Bower, \$10; E. Pater-	
son, \$10; Mrs. Naglee, \$10; S. T. Bodine,	
\$10; H. Shillingford, \$5; J. T. Smith, \$5;	
others,	69 50
J. S. S. Farhawk,	15 00

MARYLAND.

Baltimore. R. M.,	5 00
" Thos. Kelso, Esq., \$10; others, \$13,	23 00

VIRGINIA.

Petersburgh. A Friend, per D'Arcy Paul,	5 00
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GEORGIA.

Roswell. M. E. Ch., in part to make Rev. Wm.	
F. Conley a L. M.,	10 15
Presb. Ch.,	34 40
Decatur. Presb. Ch., in part to make Rev. Mr.	
Wilson a L. M.,	15 93
Atlanta. Wesley Chapel M. E. Ch., in part,	8 15

KENTUCKY.

Danville. 1st and 2d Presb. Chs., Mrs. Marga-	
ret Crawford, in full for her L. M., \$10;	
others, \$127.15, which constitutes Rev. Mr. F	
Hunter and John R. Ford, Esq., L. Ms.,	137 15
1st Bapt. Ch.,	7 00
Louisville. 1st Presb. Ch., Wm. Garvin, Esq.,	
bal. to make a L. D., \$70, \$25 of which for the	
Mission House in Louisville,	70 00

ILLINOIS.

Dixon. Cong. Ch.,	7 50
" 1st Presb. Ch.,	3 42
Sheffield. Cong. Ch.,	4 31
Buda. Lecture,	1 20
Rockford. 1st Cong. Ch., to make in part a	
L. M.,	11 51
A Friend,	5 00
2d Cong. Ch., Thos. D. Robertson, to make	
himself a L. M., \$30; others, \$31.50, to make	
a L. M.,	61 50

INDIANA.

Bristol. In part for L. M. of Benj. Wells,	5 00
Dayton. N. S. Presb. Ch., and individuals,	10 50
Danville. M. E. Ch., and individuals, to make	
Rev. H. C. Wood L. M. in part,	15 00
Individuals in N. S. Presb. Ch., to make Dr.	
Palmer a L. M.,	33 50
Kankakee. Individuals to make Rev. Mr. Mack	
a L. M. in part,	21 00
Others,	9 00
Urbana. Cong. Ch.,	5 60
Bapt. Ch.,	10 00
Others,	3 75
New-Albany. Bank-st. Bapt. Ch. add,	2 00
Wesley Chapel M. E. Ch., in part,	12 00
Centenary M. E. Ch., in part,	13 00
Roberts Chapel M. E. Ch.,	1 00
Christian Ch., in part,	3 25
Three Friends,	3 00
La Fayette. M. E. Ch., (Western charge,) to	
make Rev. Geo. Crawford a L. M.,	33 25
1st Bapt. Ch., in part,	5 15

OHIO.

Dayton. Prot. Epis. Ch., in part,	12 93
Wesley Chapel M. E. Ch. add,	15 31
Albright Meth. Ch.,	1 00
Marietta. 1st Cong. Ch., which makes Master	
George Wells Bosworth a L. M.,	64 00
Prot. Epis. Ch., in part for L. M.,	20 00
Harmar. Cong. Ch., Douglas Putnam, to make	
John Giles, Esq., a L. M., \$30; David Put-	
nam, Jr., \$10; Mr. Newton, \$5; others,	
\$15.45, which makes David Putnam, Jr., a	
L. M.,	60 45
Cincinnati. 2d Presb. Ch., in part per hands of	
the pastor,	55 00
Unionville. Rev. Mr. Terry, \$2; F. J. Terry,	
\$2; others, \$1.50,	5 50
Madison. Cong. Ch., in part to make R. W.	
Childs a L. M.,	14 39
Springfield. 1st Presb. Ch., per S. Brown,	
Treas.,	30 00

MICHIGAN.

Jackson. Cong. Ch., to make Rev. Asa Mahan	
a L. M.,	33 53
Kalamazoo. Col. F. W. Curtenius, for L. M.,	5 00
1st Presb. Ch., to make its Sab. Sch. a L. M.,	30 77
Detroit. Cong. Ch., in part to make Rev. H.	
D. Kitchell a L. D.,	53 40

WISCONSIN.

Black Earth. Rev. A. S. Allen,	1 00
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VII.

OCTOBER, 1856.

No. 10.

SUMMONS TO AMERICAN PROTESTANTS.

BEFORE the world can be converted to Jesus Christ, the Romanists, who form about one fifth part of its population, must be converted. Before they can be converted to God, the Gospel in its highest purity and power must be preached to them. And before the Gospel can be thus preached to them, Protestant Christians must send the preachers, and furnish the means to sustain them in their preaching; and all the rest must be left to Him who hath ordained the use of these means, and promised his effectual blessing to the right means when rightly used.

This series of postulates we hold to be self-evident truths, both separately and in their logical sequence. They are confirmed by common-sense and piety, all well as by the providence and word of Almighty God.

To obtain the great ultimate result, in the incorporation of all people into the glorious kingdom of grace and salvation, Protestants must give all diligence to the work of spreading the gospel of redemption throughout the

Papal world. Is it not strange that Protestants should need to be convinced of a duty so plain; or, if convinced already, should need any persuasions to urge them to its performance? Can they willfully neglect this great and solemn duty to their Lord, and to the souls for which he bled, unless it be by stifling their convictions, or proving recreant to their principles? Does not their prevalent indifference approach very practically and most perilously to the odious crimes of hypocrisy and apostasy? Are not most of those who call themselves by the once noble and honored name of Protestants, acting in a manner which is false to their professions? And while they cleave to their professed principles in words, are they not forswearing them in their action, or their culpable want of action? Oh! where is the conscience of such professors towards their crucified Lord and their perishing brethren? Why is it, that each one is not asking of himself, What have I ever done to save the blinded Papist? What can I do

now to save him from the "Babylonish woe"?

If the eye of one such Protestant may chance to fall upon this page, we would that it might come to him as a message from the Lord, speaking to him directly as an individual responsible to Christ, and bound to him by the most sacred obligations of gratitude and love.

Reader! do you feel any promptings of religious affection in regard to this matter? Are you ready to ask for ways and means whereby you may practically attain an object of such importance?

Then, first of all, pray fervently and perseveringly for them that are ignorant and out of the way, misled by the soul-destroying delusions of Rome.

Secondly, that your prayers may not stand alone, but be seconded by your works, do what you can by personal effort to save and to win to Christ the soul of some Romanist, man, woman, or child.

And thirdly, that your influence may be felt more broadly than your personal efforts can go, come to the help of the AMERICAN AND FOREIGN CHRISTIAN UNION.

This, with one exception,* is the *largest* Society in the world having for its one distinct object the reconversion of the apostate churches of the Middle Ages. And without any exception, it is the only association organized in America, and the largest association formed in the whole world for this truly Christian purpose, by Christians of all evangelical denominations, to operate in any and every place where

providential opportunity amounts to providential invitation.

It represents therefore the MORAL UNITY of Protestants, standing together upon those grand fundamental truths of revealed religion which are essential to the salvation of the soul. This *moral unity* it maintains in opposition to the forced and formal unity of Rome, and in confutation of its groundless reproaches against the Protestants as split up into hostile and irreconcilable sects. It is, indeed, no sect for merging into a new sect all the differences of such as already exist. But while it leaves to each of its members his distinctive denominational preferences and peculiarities untouched, it receives from him a practical declaration, that the life and very essence of the Protestant religion lies in those famous doctrines of the Reformation, in which all true Protestants agree as with one heart and soul. Its basis is those doctrines which abase the pride of man, exalt the glory of God, magnify the grace of the Spirit, and hold to Christ as the Head over all things to the Church, and as the Life and Salvation of every one that believeth.

On the ground of this moral union in all saving truth, the Society is a combination for a purely MISSIONARY purpose. Its aims and measures are spiritual. It seeks the salvation of lost souls by presenting the needful truths to the mind of the Romanist. It is true, that the Papal system has social and political relations of vast importance; but with these the AMERICAN AND FOREIGN CHRISTIAN UNION has nothing to do. It leaves these aspects of the system to be dealt with by others as they may choose. But its own action is scrupulously confined to

* The exception is the Irish Church Missions Society, whose direction is at London; and which last year expended 36,000 pounds sterling upon the Irish field, to which its operations are limited.

the infinitely more important *religious* elements of the question.

And now, with a work so vast and so necessary upon its hands, shall it not receive the free and cordial support of every Protestant in heart?

We entreat the pastors of the churches to make the helping of this Society one of the methods of extending their own influence for good. Will they not, with the help of our Annual Report and other publications, present the subject themselves to their congregations, and remit to us what their people may contribute as their free-will offering in this behalf?

Will not professors of the Gospel,

without waiting to be solicited by pastors or agents send to us by mail their spontaneous gift to help us in this great struggle against Papal Anti-Christianism?

Rome is evidently approaching another solemn crisis in her eventful history. Her very foundations are shaken as by the internal fires of her volcanic soil. Now is the time for Protestants to unite in putting forth a strong and extended effort to turn the whole force of Gospel truth against that ancient citadel of error, now tottering, as it may be, to its final overthrow. And the falling of Rome is the uprising of the City of God.

WASHINGTON COUNTY AUXILIARY.

THE forty-fourth anniversary of the Washington County Bible Society, in the State of New-York, was held at Cambridge, on the 4th of September. According to an established custom, the gathering together of the people, for this service, was made the occasion for services connected with other benevolent organizations. Of these we are happy to know that the American and Foreign Christian Union was one.

The Rev. M. C. Searle, agent for the "Union," in Central New-York, was present, and by request addressed the meeting in behalf of the Society, whereupon the following resolutions were adopted, namely:

"1. *Resolved*, That we most cordially approve of the objects of that benevolent association, and recommend it to a particular remembrance in the prayers and contributions of our churches.

"2. *Resolved*, That it is desirable that a Society be now formed promotive of the objects of the American and Foreign

Christian Union, whose annual meeting shall be held at the same time and place as the other benevolent Societies of this county."

The meeting having adopted a constitution for a Society as contemplated in the second resolution, proceeded to the choice of officers, when the Hon. Joseph Boice of Greenwich, was chosen President; J. H. Park, Esq., of Whitehall, Thomas Shirland, Esq., of Cambridge, and the Rev. J. Law, of Putnam, were chosen Vice-Presidents. James McDonald, of Salem, was appointed Secretary, and John King, Esq., of the same place, was elected Treasurer.

We are glad to see this movement on the part of the people in Washington county. Such or similar movements we think should be made in every part of our country. We have not room here to argue the matter, nor is it now necessary, but we beg

to refer our readers to our first article in the present number, in this connection. A careful perusal of that article, with a prayerful spirit, we think is called for at this stage of missionary effort for the conversion of the world to Christ. And if so read, we doubt

not that the new organization here noticed, will be efficient in its operations, and many others of a similar nature will soon spring up in various parts of the land. Read it, and allow its thoughts the influence their intrinsic worth and weight demand.

BIBLIOLATRY.

WHEN the Romanist is charged with idolatry for worshipping saints, images, relics, and other created things, and with Mariolatry for the deification and adoration of the Virgin Mary, he often evades the odious charge by retorting, that the Protestant is also guilty of *Bibliolatry* for paying so much deference to the Bible as a rule of faith and means of grace and salvation. "Bibliolatry!" he exclaims; "the Bible is the Protestant's idol!"

This charge is absurd in the extreme. What Protestant regards or treats his Bible as the Papist does his crucifix, or his molten images of the Madonna? Who ever saw a Protestant praying to his Bible, or burning incense to it, or holding it up to receive the devotions of crowds of worshippers? What Protestant ever paid divine honors to any production of the combined labors of the paper-maker, printer, and binder? This preposterous accusation could never have come from the lips of one who at all understood the real feelings of the Protestants towards the Bible, unless the accusation were uttered as a deliberate slander.

The Protestant does not venerate the Bible merely as a book, a material volume, the work of men's hands. The paper on which it is im-

pressed, the ink received from the printer's types, are not more sacred than any other paper and ink. No sanctity attaches to the pasteboard, thread, glue, leather, and gilding, bestowed upon the book. No superstitious reverence attends the volume, or any part of it, any more than if it were a book of secular science or history. Neither is it supposed that the volume possesses any magical or talismanic power, to give its possessor a charmed life, or to protect him from sickness and casualty. Nor yet is it imagined to have the slightest inherent efficacy to illuminate, or sanctify, or save the soul of one who keeps it about his house or his person. In all such respects it is no more than any other book. Any self-styled Protestant who should use his copy of the Bible as the poor Papist uses the implements of his idolatry, would be regarded by all other Protestants as either sottishly ignorant, or pitifully imbecile in mind.

But the *teachings* of the Bible, the *truths* it reveals for our belief and practice, these the Protestant reveres as divine. Yet neither are these divine teachings and truths, which have no *personal* existence, his gods. He does not pray to or worship these abstractions. He reveres them as the

"word of God," as utterances of his wisdom, justice, and love. As Jesus said to the tempter: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Divine honor, religious service is due to God alone.

When Chillingworth proclaimed the celebrated expression, "The Bible, the Bible only, is the religion of Protestants," he did not refer to any mere mass of printed matter. He justly explained, that "the *meaning* of the Bible is the Bible." For this meaning of the book in the original inspired text, "the Hebrew and Greek of the Holy Ghost," as the excellent Dr. Brownlee was wont to call it, and of any version of it, so far as it is correctly translated, God, so to say, is responsible. He is the author. The inspired penmen were but his secretaries writing at his dictation. Nor does the divine word lose any part of its proper power by passing through the process of accurate translation. If I, in English, promise a sum of money to one who speaks only French, my promise loses none of its binding force by being correctly rendered into French. The Bible is valued only for its *sense*, however that sense may be ascertained. God has given this book, or rather this collection of books, to the Church and the world, as a permanent record of his holy will, and the standing law of his people to the end of the world. He has made it the vehicle for conveying his highest blessings to our sinful race, and, by his blessing, it enlightens our darkness, consoles our sorrows, renews our hearts, and brings us into a state of eternal salvation.

And therefore the Protestant loves and venerates the book itself—not as a

material thing, not as an object of religious homage, or of superstitious trust, but simply for the holiness and beneficence of its contents, and for the truth and grace it brings. When the pious boy-king, Edward the Sixth, would not suffer the Holy Bible to be trod on, like a step-ladder in a library; when the devout commentator, Thomas Scott, studied it daily upon his knees; there was no superstitious worship rendered by them to the hallowed volume. Such prayerful study of the Bible is not intended at all as an act of religious worship to the book itself, but is simply a posture of supplication to the God of the Bible, devoutly imploring his blessing upon the study, and seeking that the same holy Spirit who indited the sacred page, would also lead the mind of his worshipper into the true understanding of its teachings. This was but their tribute to the sacredness of its *contents*, and of the object for which God gave it to man. In thus "trembling at God's word," they but testified their deep sense of the worth of "every word that proceedeth out of his mouth." And when the indignant Protestant is outraged at the Papistical Bible-burnings at Rome, or in Ireland, or elsewhere, it is not because his idol is consumed, or his gods are burnt up, that his soul is offended, but because contempt is put upon God's own truth, in the sacrilegious attempt to destroy those "lively oracles." He grieves, not that so much holy paper and sanctified ink are reduced to ashes, for he believes in no such absurdity as that moral qualities can belong to things having neither reason, volition, nor personality, but because an awful affront is put upon the majesty and mercy of the Most High in thus vain-

ly though malignantly seeking to annihilate truth which fire can not burn, and goodness over which human violence hath no power.

The Bible is no idol to the Protestant. His veneration for its instructions, his gratitude for the benefits of which God has made it the instrument to his soul, and his implicit obedience to all its demands, in utter disregard of all the opposing traditions and teachings of men, these are not Bibliolatry. There is nothing idolatrous

in his sentiments or conduct toward that glorious book, any more than there is in one who admires the splendors of the noon-day sun, or rejoices in its light and heat, and gives the glory to the Creator. As Lord Bacon has nobly said: "The heavens declare the *glory* of God, but the Bible alone declares his *will*." God himself is a Protestant. His own holy book is throughout one solemn and eternal protest against the image worship and impious idolatries of Rome.

JOACHIM ZEZULE.

OF all living men, perhaps there is not one who is so fully entitled to the compassion and the prayers of the people of God, as poor Joachim Zezule.

For twenty-three years, he has been confined in the mad-house of the *Brothers of Mercy* at Prague, in Bohemia. Without the slightest ground for it, he is shut up as a madman; and during all this long time, has been treated in a most unchristian and brutal manner. Years ago, Dr. Nowotny of Petershain heard many things which seemed incredible to him, respecting Zezule. In February of 1854, Hanka, a Doctor in Medicine, and an ex-member of the Order of Brothers of Mercy, went to Petershain, where he joined the Protestant Church. He assured Dr. Nowotny in the most solemn manner, that the alleged lunatic was not at all insane; but was a very intelligent, discreet, and friendly man, who, besides other languages, was perfectly acquainted with the French and Italian, and for many years had studied them with unwearied diligence in his dungeon. The

original cause of his confinement, as Dr. Hanka had always understood, was merely that he could not put up with the employment of cook-maids by the superiors of the convent; that he had sharply rebuked their licentiousness, and that he had embraced liberal sentiments in religious matters. He might, possibly, have been liberated before this; but they said, if he were let out, he could disclose much of their "swinishness." And so this innocent man is doomed to a tedious life and a dreary death.

In September, 1854, one Feika, a dentist, and also an ex-member of the Order of Brothers of Mercy, went from their cloister at Prague to join the Evangelical Church at Petershain. His account of the priest Zezule coincided completely with that of Dr. Hanka. In January of 1855, came to Petershain, John Evangelist Borzinsky, once a member of that same Order, and provisory chief physician and Master of Surgery and Obstetrics. This man, on his return to Bohemia, after joining the Protestants, for a

time shared the fate of Zezule among the insane patients. Here they came into close intercourse, and Zezule, moved with compassion for the amiable and faithful Borzinsky, wrote two long letters to Dr. Nowotny, entreating him to exert himself in Borzinsky's behalf, and not to suffer that poor prisoner to perish in his prison. In these letters the unfortunate priest gave some account of his own hard fate, partly to excite compassion for his fellow-sufferer, and partly also, if it were possible, to obtain some Christian sympathy for himself.* From these letters, the following statements are derived.†

Beginning with his course of studies, Zezule states that he had studied law for some years before he turned to theology. In this he spent two years, and attained to the advanced classes. As in his former course he had already attended to the canon law, he was not obliged to repeat the course as a theologian; and so he applied the spare time thus gained to the epistles of St. Paul. He connected himself with the Order of Augustinians at Prague. The Prior and Sub-prior of the Convent of St. Thomas did all they could by monkish tricks to arrest his progress, but in vain. He completed his theological course, was ordained, and went at once into the practice of the pastoral care. He began in two subordinate schools and an under-parochial church, then in an out-post chapel, and at last in the parish church and school. After this he became *administrator in spiritualibus* in the arch-diocese of Prague, at St. Benigna's. But this office he

would not retain, because he was not willing to partake in simony. He preferred, after declining this office, to act under the person next appointed. He found schools and parishes in miserable plight. He was appointed preacher for Sundays and feast-days. He went to Hohenelbe, and spent the whole season while the cholera raged in 1832 at Brana and Langenau. At Brana the pastor, Kral, was sick, and his curate did not understand the Bohemian language, so that the duties of the pulpit and the visitation of the sick fell to Zezule alone. The schools and parishes were in bad condition, as he had ample means of knowing through the confessions at Easter. From this melancholy region, after the meeting of the Provincial Chapter, he was removed to Weiswasser in the diocese of Leitmeritz. At his departure from the Circle of Hohenelbe, he received full testimonials under the seal of the vicariate. At Weiswasser, as Chaplain, he proceeded to give homiletic discourses as he had done at his last post of duty. But he was soon told that this would never do; and when the Sub-prior read mass, he turned his back upon Zezule's auditory to show his contempt for the preaching. These homilies were soon followed by more unpleasant consequences. Zezule received notice from the Consistory of Leitmeritz that he was suspended. Yet no specification of any particular fault was given. Four weeks he waited for some decided action of the Consistory on his case. Meanwhile he lived very cheerlessly at the convent. The Prior would read early mass, with the church-doors closed on pretense of economy, and then go to lounge at the ale-house. One Sunday both Prior and Sub-prior come home from the city drunk, and

* The narrative of Borzinsky's adventurous escape from that mad-house is given at large in the August number of this Magazine.

† These letters of Zezule's are inserted by Dr. Nowotny in that invaluable publication, *Der Wahre Protestant*, issued by Dr. Marriott at Basle.

invited four or five of their boon companions into the cloister. Here they drank again, and began to quarrel with him at the table. One seized him with the hand, and the other struck him on the breast. With the aid of their comrades he got off, and withdrew to his chamber.

He wrote most respectfully to the Bishops of Leitmeritz and of Prague, to obtain some explanation of his suspension. He received no answer from these *apostolical* men, the former of whom, when he has visitors, is waited upon by servants whose sole duty is to hold the Bishop's handkerchief, and give it him and take it back as often as he needs to wipe his apostolic nose! And how is it in the venerable episcopal Chapter? In 1832, the usual business here was *casino*.* Mondays they began with the deans, and Fridays they ended with the junior canons. Saturdays they employed in the ordinary Consistorial business. These Bishops live in great splendor, and travel with much pomp. But these are the apostolical lords who condemn the innocent unheard!

Weary of waiting at Weiswasser for an explanation of the reasons for his suspension, Zezule betook himself to Prague, where he spent another four weeks at the tavern of the "Three Lindens." Here he could get no attention to his case till he declared that he would go with it to Vienna. The next day the Provincial came, and said he had orders to take him to a convent. Then began his long imprisonment. He was immured in the cloister of the Brothers of Mercy at Prague. He was then thirty-six years old. He was pronounced insane, and was put in close confinement. This allegation of insan-

ity was made merely to cover the iniquity of the incarceration.

In his prison he spent sixteen hours a day in the study of Italian, and in his devotions. He was at one time put into solitary confinement, and kept for fourteen days on coarse bread and a plate of soup. The few clothes he had he was obliged to wash himself, and for five years the Convent never gave him a shirt. From want of light he broke his wash-basin, and begged for another, to be paid for out of his beer-money. Instead of this they led him half-naked from his cell, into a retired apartment, and took from him several hundred florins in money, and all his manuscripts, leaving him only two books and his watch. He was then thrown back into his dungeon. He still studied hard, trusting to his memory, as he was deprived of his writing materials. For eight years he rarely crossed the threshold, and then for the most part only to get water to drink. For the next eight years he was less rigidly confined. Study, which is his delight, he pursued without intermission. He has often been told that not one man in a hundred could bear up against what he has endured.

Zezule gives a sad account of the treatment of the patients among whom he is shut up. Thus one Cerwenka, a Piarist, has taken more blows from the Prior Von Hochberg, than four common men could bear, besides flogging for three days together. The successor of Von Hochberg, one Lampa, often gave the wretched man the lash instead of his dinner; and no one dared to remonstrate.

The letters from which we have gathered these notices of a weak and patient sufferer for Jesus' sake, show that Zezule is a Christian of the Bible stamp.

* A game at cards.

He still lingers in this "durance vile," subject to indignity and cruel wrong.

We give some further particulars derived from the testimony of John E. Borzinsky, who after some seven months' confinement in the same mad-house with Zezule, happily effected his escape last year. He states, that, as a bird, after being kept in a cage for more than twenty years, loses the power of flight, so poor Zezule has almost lost the power to walk. He often says himself that he would be afraid to venture himself out of doors. He sits in a bed-gown, such as the insane wear, in his cell in the department used for the insane. He has no cloth-trowsers, no vest, no cravat; nothing under his bed-gown, but his shirt and linen drawers. The boots which he pulls on when he steps out into the garden, he brought with him into the prison. Hence they are more than twenty-two years old, and a marvellous cobbled specimen of holes and patches. In his cell he wears slippers, whose soles and upper leathers are tied together with packthread. He has often petitioned for articles of clothing, but in vain. His cell is furnished with a table and two old chairs and a bedstead, mere antiquities from some old lumber-garret. On the table lie a few books, mostly French and Italian, covered from the dust by some old rags of a handkerchief. No candle is allowed him; and in winter he is forced either to sleep or sit in the dark from four o'clock in the afternoon till his breakfast is brought next morning. His food is generally bad, and often scarcely eatable. Little is said about him in the establishment, and his case is kept in the dark as much as possible. In cold weather he often complains,

which is not strange, considering how scantily he is clothed. When he asks to be made warm, he is told to go to bed. The stove-door, after a little heat has been produced, is soon fastened by the house-servant with a padlock. Most persons there avoid speaking with poor Zezule, because he is a Protestant, and is regarded as a wicked and obdurate heretic. It is evident, from all his conversation, that he thinks, believes, feels, and prays in a thoroughly evangelical manner. Under all the injustice he suffers, God is his refuge and his strength. He cherishes the hope that by God's help, he may yet be rescued from his grievous confinement through the efforts of evangelical Christians in Germany and England; but he will not yield to despondency, though his shocking condition should be prolonged. He will not listen to any suggestion as to the recovery of freedom by turning back to the Romish Church; and he regards it as a very offensive impropriety, when any such thing is intimated to him.

All this is done in the nineteenth century! Who can say that the wolfish nature of Popery is changed, and that the sheep of Christ's flock are safe from her devouring jaws, when she has it in her power to make them her prey? What Christian's heart does not bleed for this long-suffering captive; shut up for so many weary years among hapless lunatics. It is a wonder that his own intellect remains clear and sound under such protracted suffering. Let him be affectionately remembered at the throne of grace, "being such an one as Paul the aged, and now also a prisoner of Jesus Christ." O Lord! let the sighing of the prisoner come before thee!

THE WORK AMONG THE MEXICANS.

THE following extracts from a letter of Miss Rankin, who is stationed on the Rio Grande, in Texas, (on the confines of Mexico,) will be read with interest. She is at Brownsville, successfully engaged in teaching a female seminary, and in missionary labors of various forms. She needs the sympathies and prayers of the people of God, which, we trust, she will receive in large measure. She says :

"During the six months which I have been under the auspices of your Society, I have distributed more than one hundred Bibles and Testaments, and about *eight thousand* pages of tracts.

"I have at present *fifteen* indigent promising Mexican girls, connected with my school.

"The most persevering opposition of the priests, nuns, and Roman Catholics generally, have been brought to bear against my efforts; yet they have not prevailed against me. I have had most striking manifestations that the cause in which I am engaged is the cause of God, and that He will not only defend but prosper it.

"Although it is not my happy privilege now to report very striking evidences of conversions to Christ, yet I have satisfactory evidence, that the truth is making an impression, and will eventually produce the desired result. I feel assured, that a foundation is being laid, upon which a glorious superstructure may yet be raised, which will redound to the glory of God.

"Notwithstanding the vigilance of the priests, I feel confident that at no time during my labors in Brownsville, have I had such an influence for good over the Roman Catholics (Mexicans) as at present. I visit personally among their hacals on the Sabbath, and am uniformly most cordially received, and I gather from among

them a sufficient number to constitute a very good Sunday-school. Although this effort requires to be renewed upon each returning Sabbath, yet I feel that its importance and good results fully justify it. I spend a great deal of time in going among them, and using efforts, in one way and another, to scatter the light of truth upon their benighted minds.

"My affection for and interest in these Mexicans increase with my more familiar acquaintance with them. I believe the Lord has a people to gather out of them for himself, and I feel willing, and indeed esteem it my dearest privilege, to be employed as an instrument to effect such a glorious object. Mexico is surely to be redeemed from Popish delusion, and I can not but feel that these feeble beginnings for that land are destined to be carried on till the work is happily completed.

"P. S.—I have thought it might not be uninteresting to you to see a composition, written by a Mexican girl, thirteen years old.

"She proposed the subject herself, and wrote from information which I had given her and others, from time to time, in school.

"I have found it a very successful method of impressing my pupils with a sense of the value of the Bible, to call them to write something in respect to it.

"I have several similar specimens, which I might send, but will not consume your time by their perusal. This is sufficient to show you the susceptibility of the Mexican mind for improvement. When I came to Brownsville, four years ago, this girl could not speak or write a word of English."

The composition referred to above, is written in a fair and beautiful hand. It is free of blots and erasures, and indicates the possession of good taste and neatness on the part of the writer.

We make no corrections, but submit it to our readers as furnished by the child, that they may form their own judgment of the importance of sustaining an institution on the borders of Mexico, which thus trains indigent Mexican girls. We place upon it a high value. We see in it much of hope for poor oppressed and priest-ridden Mexico. But we submit the composition. Here it is:

"THE BIBLE.

"Although the bible was written by men, it may be regarded as God's book, for holy men wrote it who were inspired of God. The holy bible consists of the Old and new testaments. The Old testament was written in Hebrew and the new Testament in the Greek languages. The five first books of the Old Testament were written by Moses, giving the history of the Israelites, and God's dealings with his ancient church. The succeeding books contains the history of the different kings of Israel. The books that follow in the Old Testament were written by the prophets, holy men who write as God directed them. We find in them the prophecy of the coming of the Savior of the world, and the New Testament contains the fulfillment of that

prophecy. The four first books of the New Testament contain the birth, the life and the crucifixion of Christ for the sins of the world. The remaining books consist of the acts of the apostles, and their epistles to the different churches. The bible closes with the book of the Revelation, in which are disclosed the end of all things which pertain to this world.

"The beauty of the bible consists of the excellency of its teachings. Its words make us wise unto salvation. We there find explained our duty to God and to our neighbor. There is no other book which contains so much good instruction as the bible. It teaches children their duty to their parents and to each other. It tells us to remember the sabbath-day and keep it holy. It also teaches us that we should worship God and him only shall we serve. It says in the twentieth chapter of Exodus Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them love me and keep my commandments.' ROSA FREVINO."

IRELAND.

THE PEOPLE AND THE PRIESTS.

Continued from page 206.

RELIGIOUS and politico-religious controversy is running high in Ireland.

Two great questions now excite and agitate the minds of religious partisans there, and the discussion of them is warmly maintained in England and Scotland, too. "The reformation in Ireland," in connection with "the Established Church Mission to Roman Catholics," has called forth a violent

hostility, organized into a powerful system by Archbishop Cullen and the priests.

The vexed question of the Maynooth College endowment by the British Parliament, has become a party question, in prospect of a general election; and men of war are on all hands buckling on the armor for a vigorous conflict, by the use of the platform,

the pulpit, and the press. The failure (after the success) of Mr. Spooner's motion regarding Maynooth, has aroused a strong Protestant sentiment demanding the total abolition of the grant. But there are many of the most vigorous opponents of Popery and of the Maynooth endowment, who shrink from the agitation of the subject as a parliamentary or national question, from the apprehension that English justice and popular influence will go all the length of the anti-State-Church Society, and declare for the abrogation of all state support of religion in Ireland, after the fashion of America.

In this connection the Protestant movement in Ireland has been subjected to severe criticism, some regarding it as in great part a political movement to save the Irish Establishment, and some denouncing it as a system of pauper proselytism.

The opponents of all state endowments urge the Maynooth question as follows :

Ought the Protestants of Great Britain to be compelled to pay for the support of Popery, by grants of money out of the public funds?

Is it right that they should be made to furnish means for training men for propagating doctrines which they abhor, and for extending a system which they deem hostile to religious, political, and mental freedom?

To these questions tens of thousands of voices will answer emphatically : "No! The Maynooth grant is an outrage upon our conscience, a curse to Ireland, and a premium to Romish arrogance and ambition, and we will give Parliament no rest until the grant is abolished!" So far, good! But do these parties reflect that Roman Catho-

lics also pay taxes, and that it is equally a hardship on them to be obliged to continue to contribute to the support of other sects who denounce their religion as heretical and superstitious? If the Episcopalian in England, and the Presbyterian in Scotland and Ireland, has his church supported by the state, in the name of fair play how can he deny to the Papist in Ireland the same privilege? They believe their systems to be true, and his false. He is of just the contrary opinion; and Parliament which equally represents, and is, in fact, composed of all three, has no right to take upon itself to judge between them. If it already endows the English and the Scotch churches, which are on many points opposed to each other, how can it object to endow a third which differs from both? On what principle of justice can any religious denomination which puts its own hands into the pocket of the Roman Catholic, think it a shame that he should have a single shilling out of theirs?

In 1835, Archdeacon Glover remarked : "The Established Church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten, or even more parishes, being consolidated to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying through a tithe-agent its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation."

Although the efficiency of the established clergy has greatly increased since this testimony was given by one of their number, yet the injustice of

disendowing Maynooth, without disendowing the other sects, would not be thereby diminished. Nay, further, it is obvious that the increase of Protestantism in Ireland, by the labors of clergymen, for whose support the Roman Catholic is compelled to pay, only makes the wrong of withholding from Maynooth its annual state-endowment the more apparent and galling to the mind of the Irish Romanist, and at the same time it affords the enemies of Protestantism a pretext for saying that it can not be propagated without the influences of an iniquitous policy, and the dishonest use of money!

Let it never be forgotten that one object which politicians had in view in increasing the endowment of Maynooth was the perpetuation of the state-established Protestant Church. "The Irish Church," wrote the *Quarterly Review*, "is, we have no manner of doubt, *the frontier pass where the Protestant establishment of the empire is to be fought for, saved or lost!* and it is with the deepest concern we avow our opinion that, if a reasonable and honorable state-provision for the Roman Catholic clergy of Ireland be not adopted, the established Church of Ireland will be swept away."

In plain terms, it is necessary to bribe the Romish clergy with grants, that the Protestant clergy may continue to receive tithes! to help to spread Popery on a large scale, in order to maintain Protestantism on a small one! to throw a few scraps to the Church which Paddy loves, that he may no longer chafe at the plethoric wealth of that which he hates!

The revenues of the Irish Church amount to about £800,000, in addition to which it has received from the state, during the past half-century,

nearly £100,000 for the erection of churches and parsonages. Yet the returns a few years ago showed that there were over four hundred parishes, containing less than one hundred members of the Established Church, and many parishes in which it had not a single adherent. To the question whether any and what duties were discharged by the Cathedral dignitaries? the reply "*there are not any duties annexed*" was returned in the case of sixteen deaneries, nine precentorships, five chancellorships, seven treasurerships, two provostships, twelve archdeaconries, twenty-three prebends, and one canonry! "How, in the face of facts like these, can any Churchman, with a good conscience, ask the legislature to take away the few thousands a year granted for Maynooth, without, at the same time, admitting that the Protestant endowments should be withdrawn also? And how can any Irish Presbyterian who shares in the *Regium Donum*, and admires the Redeemer's '*golden rule*,' object to his Roman Catholic fellow-countryman dipping *his* hand at least a little way into the public purse? Abolish the Irish Establishment, and the Irish people will not complain of the extinction of the Maynooth grant; but redress the little wrong done to Protestants, and not the great wrong done to Romanists, and you will inevitably exasperate the latter, by seeming to make Protestantism a stalking-horse for oppression, and the scrupulosity of the Saxon a pretext for outraging the conscience of the Celt."

On the other hand, there are many who demand the withdrawal of the Maynooth grant, while they refuse to give up any of the national revenues of Protestantism.

On this side much vehemence is displayed, and some good men stand committed to a bold policy. Among them the Rev. Canon Stowell of Manchester, occupies the first position. He has issued an appeal to the nation, demanding a political restoration of "Protestant Supremacy," in order to resist the encroachments of Rome.

These proposals have aroused all the energy of the Romish clergy in Ireland, and called forth from Archbishop Cullen the announcement of a regular crusade in two pastorals against "the proselytizers."

His lordship is full of pious wrath and horror, and plainly admits that the "heretical emissaries" have been making deep impressions on the ranks

of the faithful. Some striking passages from these "Pastorals" have been given in former numbers of this Magazine. After speaking of the organization of a large general committee to "check the progress of proselytism," the Archbishop utters the following entreaty:

"We exhort most earnestly all the excellent confraternities, the various admirable associations of gentlemen and ladies of St. Vincent of Paul, all other religious societies, and all zealous Catholics to co-operate in this good work, and to UNITE IN DEFENSE OF THEIR HOLY RELIGION."

Such are the sounds of battle, the war-cry of a terrible pass of arms, in which *both parties must try their strength.*

To be continued.

ARE MISSIONS FROM THE HEATHEN POSSIBLE?

WE have been led to put this question by observing, a few weeks ago, what certainly was a novelty in one of our secular newspapers. In a celebrated journal of the day, whose columns are often consulted with reference to political and commercial matters, our attention was attracted by a heading, in rather prominent characters, as follows: "The May Meetings." Curious to see what should be said of the Missionary Enterprise by such an authority, we read the article, which ran thus:

"The Missionary operations of England are on a colossal scale; the four great Missionary Societies levying and expending annually a revenue exceeding that of some European kingdoms. The system of English Missions is indeed a 'great fact;' yet there is a strange fancy that sometimes haunts us while listening to Missionary orations. Christian England plumes itself upon sending teachers of its faith to Mohammedans, Hindoos, and Chinese. How would Christian England feel if these peoples were to return the compliment? What reception would a band of Missionaries sent to England by the Ulemah of Constantinople, or the Brahmins of Benares, or the Sacred College of Pekin, experience among us?"

Whatever reception we might give their doctrine, we should take care to show no disrespect to their persons. Provided they kept the peace and submitted to the laws, they would be permitted to retain and express their opinions unrestrained by fetter or dungeon. But are we likely to be so visited? Is such a thing possible? We answer, in the first place, that the whole past history of Paganism does not furnish us with a single example of a purely missionary enterprise. Heathendom has originated no missions. The votaries of each system have been content to enjoy their own light, and have never originated any scheme for diffusing light over the earth. There is in Paganism a ponderous immobility. Christianity alone is aggressive. We may be reminded of the Mohammedan conquests as an exception to what we now say. It is true that the propagation of the Prophet's faith accompanied the diffusion of the Prophet's dominion; but that faith was propagated for the sake of the dominion that was

founded upon it. It was not propagated for itself, or for the sake of enlightening and saving men. The Koran was simply but another sword wielded by Mohammed for the erection of a temporal empire. When a band of missionaries shall arrive from Pekin or Constantinople simply in the character of preachers, and patiently, in the midst of privations and discouragements, shall try to convert us to the worship of their gods, a new thing will have happened in the earth.

In the second place, there is no inherent capability for diffusion in Paganism. We speak now of its individual systems. One system may flourish in this country, another in that; but there is no fitness in any one of them for universal diffusion. They must, from their very nature, be local. They all depend on some peculiarity of climate, or are linked to some national custom or tradition, and so are tied to the soil where they grew. You could not transplant Brahminism—it must be near its own Ganges, and would die were it removed from it. The same may be said of Buddhism. Christianity alone has a capacity for universal diffusion. It alone can exist in all the quarters of the globe, and among all the races of mankind. In this we see a striking proof of its divinity. The Paganisms are of the earth, and, like the rest of earth's productions, are found only within certain latitudes. Christianity is of heaven, and, like heaven's light and heaven's air, is meant to encompass the globe.

But, in the third place, there is no moral power in the votaries of Pagan idolatry to propagate their faith by mis-

sionary enterprise. The thing not only has never happened, but never can happen. Granting that they believed that it would be for the world's good that it should be converted to their faith, they have not, and can not have, that love for the world which would lead them to use the means of so converting it. To suppose these people in Asia to do that of which this writer speaks—to suppose the Ulemah of Constantinople, or the Brahmins of Benares, or the members of the Sacred College of Pekin, to send missionaries, at their own expense, across the sea, for the sole object of converting us to their religion, is to suppose that they are no longer Mohammedans, no longer Brahmins, no longer Buddhists. It is to suppose that they are already actuated by the all-embracing and all-impelling benevolence of the Gospel—that they are already Christians. Was it ever known, was it ever dreamed of, except among Christians, that at their own expense, and at the cost of the privation and suffering which such an enterprise would entail, men have been sent to the uttermost parts of the earth for the pure, simple, and unselfish purpose of propagating the religion in which they believed? Self-denial, the child's subscription, the widow's mite, the martyr's death, are not the attributes or attendants of Mohammedanism and Buddhism. These are found only in connection with Christianity. The love in which missions have their rise, the patience and courage and hope in which they must be carried out, can come only from the Cross.—*From Home and Foreign Record of the Free Church of Scotland.*

ANOTHER WITNESS.

To one of the documents from which we have derived the account of Zezule, given in another part of this Magazine, occurs the name of Francis Yezbera. He too was formerly a Romish

priest. He was stationed as such at Skutsch, the native city of Francis Zastera, now a beloved missionary of ours to the German Catholics of New-York, at the time when the latter was

suffering imprisonment for embracing the Protestant faith.* He visited Mr. Zastera in his confinement, and spoke to him in a very sympathizing manner. The good man had already begun to cast off the Papal shackles. He was a very able and popular clergyman, and his going over to the Evangelical Church can hardly fail to awaken much reflection in that thoroughly Popish town. Within three years, that place has furnished three

priests, to become witnesses to the truths of the Reformation. One is the celebrated Dr. Nowotny, who is cousin to Mr. Zastera; another is Mr. Zastera himself; and now the third is Mr. Yezbera, who, at our last advices, was with Dr. Nowotny at Petershain, in Prussia. Thus the good work, to which we referred in our August number, goes on among the Bohemian priesthood. God be praised!

CANADIAN POPERY.

ON the sixth day of July last, it being Sunday, Count Charbonnel, the Romish Bishop of Toronto, a most violent Ultramontanist, read a pastoral letter from the altar of his cathedral, denouncing by name four gentlemen who were present, and who are members of the administration of the Canadian Government. These gentlemen had intended to be very meek slaves of the Bishop; but it seems that they did not, *in the performance of their official duties in the Provincial Legislature*, carry out the wishes of the impetuous ecclesiastic as zealously as he wished. He wanted laws passed for the establishment of separate Romanist schools at the public charge, and to permit priests to extort legacies from the dying under the pressure of spiritual terrors. For not helping him to effect these measures with a high hand, these unfortunate gentlemen, though leading members of the government, had to submit to hearing themselves solemnly excommunicated.

The high altar, instead of being a

source of blessing, is turned into a sort of cursing battery. This sort of canonical artillery may roar most terribly, even when the civil arm can not be called in to smite with the sword of secular power. And so a sort of artificial purgatory is fired up ecclesiastically for Messrs. Couchon, Cartier, Lemieux, and Drummond, because they would not vote in the Provincial Parliament, that Protestants should be taxed for separate schools for Papists; and because they would not vote against a law requiring a guarantee, previous to the payment of a legacy to a priest, that the person who bequeathed it was, at the time of doing so, of sound mind enough to know what he was about. All this they did against the express command of the prelate. But the Pope is God's vicerent on earth, and the Bishop is the Pope's vicerent. Therefore these men have rebelled against God, and are in a state of mortal sin, and hang on the brink of perdition. Their oaths of office, their duty to their constituents, to the constitution, to the country, and to their own conscience, all must go for nothing, when opposed by the para-

* See "A Brand from the Burning." This Magazine, vol. vi., p. 466.

mount claims of Churchmen. If legislators are to be subject to such dictation, their office is useless. They can only record the decrees of the Church; and it will be better and simpler, to let the Church do the whole.

PETTY PERSECUTORS.

WE read in the *Economiste Belge*, a Catholic journal, as follows: "We have learned a fact which shows how much the essential liberties inscribed in our Constitution have yet to do ere they can find a place in our manners and customs. There has gone on for some time, in Ghent, a very active Protestant propagandism, which has gained a considerable number of converts among the working-class. We can well suppose that the Catholic clergy would be moved at the desertion of any members of their flock, and we should strongly approve of their opposing their own propagandism to that of Protestantism.

"But instead of having recourse to this legitimate and wholesome course, what have they done? They have begun by appealing to the brutal violence of the rabble, stirring them up against the heretics, just as if we were still in the middle of the sixteenth century, and it were now expedient to treat the "stealers of souls" to hard kicks, [*coups des sabots*.] Such, at least, is the burden of a pious song profusely scattered in the populous quarters of the city of Ghent. Nevertheless, the mob has not been excited; for, thank God! we are not living in the fine times of the Duke of Alba. The people have kept their wooden shoes to themselves, and the Protestant propaganda continues its work. And now, what next? Having failed to stir up the masses, they have applied themselves to the manufacturers, a number of whom have

been solicited to drive from their shops the workmen who take part in the Protestant assemblies.

"We are bound to state, to the honor of the manufacturers of Ghent, that they have not yielded to this pressure upon them. Some, we know, have answered, with abundant correctness and good sense, that they had never pried into the religious opinions of the laboring class, and that they could not but deplore as Catholics, that their laborers should go to the preachers, but that they must regard it as an unjust and odious measure to force them to return to the mass by depriving them of their livelihood.

"We learn from the *Chrétien Belge*, that events of a graver kind have occurred at Weert-Saint-George. A band of men and women have assailed at night, the chapel and the dwelling of the evangelist, and, in the midst of furious cries and menaces, proceeded to demolish the latter, when a neighbor fired a gun-shot into the air, and put them to flight. The local authorities were notified of the depredations thus commenced, but there is reason to fear that they will take the authors of these violences under their tacit protection, as they have done on other occasions. Many times already have our friends, in the vicinity of Louvain had to suffer the brutalities of their enemies. Each time the authorities have received notice of these things, but they have contented themselves with giving assurances of protection *hereafter!*"

THE BIBLE DEFENDED BY THE *OBSERVATEUR* AGAINST THE *UNIVERS*.

IN its number for the first of June, the *Observateur Catholique* holds up, in these terms, the aberrations of the *Univers*: "It incriminates a discourse pronounced before the Bible Society, by M. Guizot, and cites the following expressions, among those at which it chiefly takes exception :

"We have full faith, on the one part, in the divine origin, the divine inspiration of the sacred books, and, on the other part, in their efficacious action, their saving power upon the soul of man. How is it possible not to believe in the moral efficacy of the Old Testament and the New, if we believe in their divine inspiration? How is it possible not to have confidence in their effect upon the man, if we believe that they came from God?"

"The *Univers* sees in these pompous phrases lurking insinuations against the Catholic Church, and a disposition to keep up the fanaticism of the Protestant sects against her. Thus, according to the theologian Léon Aubineau, the Church forbids the reading

of the Holy Scripture; and it is to become a rebel against her laws, a fanatic, heretic, schismatic, devoted to everlasting damnation, if one should read or study the sacred writings, or maintain that a special grace is connected with their perusal. Just look at it! This theologian, doubtless, is ignorant of the fact, that the Holy Scripture has always been the daily bread of the faithful, and that the primitive Christians chose rather to be exposed to tortures and to suffer martyrdom, than to give up the Holy Bible. They wished that these writings, after having been their consolation and strength while they lived, should be placed upon their bosom in the grave. The Fathers of the Church, Saints Jerome, Augustine, Basil, Chrysostom, and so many others, never ceased to urge the reading of them upon the souls intrusted to their care. The pastoral instructions and sermons of these Fathers are but expositions and paraphrases upon the two Testaments."

PROGRESS OF PROTESTANTISM IN PRUSSIA.

THERE are some millions of Papists in this monarchy, though a large majority of the population is Lutheran. The Jesuit print at Paris, the *Universe*, is all the time declaring that Protestantism is dead in Germany, and everywhere else. But sometimes it forgets its cue, and some very singular admissions escape from it. See what it says of Prussia, in its number for July 1st: "In all the Catholic cities, as it appears by the

statistics, the number of the Protestants is increasing in a frightful manner. Dusseldorf, which used to be altogether Catholic, now numbers seven thousand Protestants. There is a certain parish at Cologne, which now counts scarcely any Catholics." Alarmed at results like these, the *Universe* winds up its article with a cry to its Prussian co-religionists: "Wake up! for the enemy is not asleep."

DEIFICATION OF THE VIRGIN MARY.

A HIGHLY popular Catholic writer, the Abbé Mullois, has just published at Paris "A Popular History of the War in the East," wherein the following passage is to be found, (Première Serie, p. 31 :) "Bear in mind, that the Holy Virgin, in becoming the mother of the Creator, became sovereign

over all creatures — sovereign not merely in name, but in reality, in such sort that Mary is able of her own mere will and pleasure to suspend and reverse the laws of nature, and to work all the miracles she will, as she will, and when she will."

WORSHIP OF THE VIRGIN.

IN the *Observateur Catholique* of July 1st, we read the following sentences: "Over a shop near *Notre Dame*, in Paris, is the sign, *A la grâce de Marie!* We are acquainted with the invocation, *A la grâce de Dieu!* which is very Christian, seeing that it proclaims our need of divine succors in working out our salvation. But the invocation, *A la grâce de Marie!* what does it signify? Has Mary a

grace peculiar to herself, and necessary for us? Behold *Marianism* is spreading into the domain of the shopkeepers. Are we not on the very borders of absurdity and mystical impiety? They have imparted to the people a tendency truly *idolatrous*. When will the depositaries of authority and the witnesses to the faith of the Church deem it proper to rear a dike against this torrent?"

CATHOLICISM CONDEMNED BY CATHOLICS.

THE following is taken from the announcement of a book published by Messrs. Bordas-Dumoulin and Huet, upon *Catholic Reform* :

"This book is the *programme* of a religious revolution. It aims at the radical reform and regeneration of Catholicism.

"Catholicism is, at the present day, unknown and disfigured. It has been made so by its blind chiefs, and also by its fanatical defenders, who have made it a system for imbruting the mind and enslaving the conscience.

They place in the middle ages their political and religious ideal. It is toward the middle ages that they are striving to lead back the generations. This is what so violently repels the spirit of our times, and inflames a mortal hatred against the Church.

"Messrs. Bordas-Dumoulin and Huet aim to defend Catholicism after another manner. They labor to free it from the abuses and corruptions of the middle ages, and restore the primitive purity. They combat its errors, its despotism, its superstitious and

idolatrous practices. They depict in strong terms the decline of the Church, of which they trace the beginning to the reign of Constantine, the period at which Catholicism became the religion established by law, and consequently became unspiritual and persecuting. But alongside of the evils which for ages have so completely perverted the institutions of Christianity, they point out the means of safety, and of a new birth for true and primitive Catholicism—of CHRISTIAN CATHOLICISM.

“Establish, say they, in all states, complete freedom of worship, agreeably to the Gospel; abolish all the political power of the Popes and the clergy, and every relic of theocracy and intolerance; replace liberty in the Church, where she had her birth-

place; restore the canonical elections; give back to priests and laymen the rights too long wrested from them; revive religious life and ecclesiastical science; extirpate from education, morals, and worship, the influence of the Jesuits, their false and immoral doctrines, and the profane novelties of which they have always been the promoters, and which seem to have been of late officially consecrated by the heretical proclamation of the Immaculate Conception; oppose everywhere the pharisaic spirit, the spirit of domination, and of superstitious ignorance and grasping ambition, by the evangelical spirit, the spirit of liberty, of enlightenment, and of charity; this, in its look and bearing, is the reformation which is called for by Messrs. Bordas-Dumoulin and Huet.”

A RELIQUARY.

WE have before us a reliquary, containing three minute fragments of bone, said to have once belonged to the holy corporations of St. Bonaventura, and a brace of canonized virgins. This saint is famous as the author of the Psalter of the Virgin Mary, which consists of the Book of Psalms, so altered as to put the name of Mary instead of that of God, wherever the latter occurs. For example: “The heavens declare the glory of MARY, and the firmament showeth *her* handiwork.” This idolatrous book is a favorite devotional manual in Italy, where some fifty editions have been issued. The scraps of bone are secured to a piece of velvet, and with them are inserted nine little mystical figured ornaments, in brass and silver. There is an

osseous scrap of St. Bonaventura, father and doctor; another of St. Agnes, virgin and martyr; and a third of St. Cæcilia, virgin and martyr. Besides these, there is a small piece of a waxen Agnus Dei, which is periodically manufactured at Rome with many ceremonies. These relics were procured at Rome, and sent to a lady in Ireland, by whom they were brought to this country. She was accustomed to say her rosary of prayers to each of these four relics day by day. But God has now enlightened her eyes, and opened her heart. She has renounced these vanities, and has joined an evangelical church in this city. Henceforth, her prayers will be offered in the Spirit, to the Father through the Son.

Along with the box came an authen-

ticating document, of which we give a translation :

"FR. JOSEPH MA. CASTELLANI, OF THE ORDER OF EREMITES OF SAINT AUGUSTINE, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, BISHOP OF PORPHYRIÆ, PRE-FECT OF THE APOSTOLIC SACRARIUM, DOMESTIC PRELATE OF OUR MOST HOLY LORD, AND ASSISTANT AT THE PONTIFICAL THRONE.

"To all who see these letters, We testify, that we, for the greater glory of Almighty God, and for the worship of his saints, have donated sacred particles of the bones of Saints Bonaventura, Bishop, Doctor, and Cardinal; and of Agnes and Cæcilia, virgins and martyrs, taken from authentic remains, which particles we have reverently placed in a single box of brass, washed with silver, and of oval form, protected by a glass, secured within by a silk cord of red color, and sealed with our seal impressed upon wax tinted

with vermilion; power being granted to the owner of retaining them for himself, of giving them to others, and of exposing them in any temple, oratory, or chapel for the public veneration of faithful Christians; wherefore We have granted to him this testimonial subscribed by our hand, and confirmed by our seal.

"Given at Rome, this eighteenth day of the month of January, in the year 1848.

"F. J. MA. EP. PORPHYRIEN. [L.S.]

"BARTHOLOMÆUS VALL., Deputatus."

At the head of this precious document, which is a printed form, with blanks filled in by the pen, stands a wood-cut of the Cardinal's arms, surmounted by a cross, and over that his official hat. The arms are also exhibited on the seal stamped at the bottom.

What sort of a trade is this to drive!

FOREIGN FIELD.

GENEVA.

THE Evangelical Society of Geneva held its anniversary in the latter part of June. This Society, which is aided somewhat by us, and which we should be glad to aid with a very large subvention, if we had the means, employs thirty-five laborers in twenty-five stations, mostly in France. In that country, as was stated in the anniversary meeting, about a hundred Bible colporteurs are employed. From one of these a French soldier lately returned from the Crimea, purchased forty Testaments, that he might present them to his comrades. This he did in token of the peace and joy he

had found in reading the book in the camp.

ITALY.

AT Florence, the scene of so much persecution under color of law, there is an evangelical church of one hundred and twenty-five members, which is receiving constant additions. Thousands of the people there are reading the Scriptures with increasing earnestness. The government of the archduke Leopoldo is obliged to wink at this, for fear of the intervention of the British Cabinet in case persecution is renewed. One accused person, who is at large on bail, asked the public

prosecutor why his case was not brought on for trial. "Oh!" said that functionary, "you have too big dogs to bark for you!" The Italian Committee at Geneva is getting out an edition of ten thousand of Diodati's Italian Bible, and they well know by what means they can circulate them through the Peninsula. The Waldenses are soon to have a press at La Tour, having never till recent times been permitted to have the use of that powerful engine.

FRANCE.

WE have recently received several communications from the Evangelical Society of France, which are so interesting that we greatly regret that we can not find room for them at large on our pages. They are mostly occupied by details of the reöpening of the chapels which had been so long closed by the public authority. They say: "God has been pleased to grant signal success to our exertions in vindicating the cause of religious liberty. The struggle has lasted nearly four years, and has resulted in obtaining most of what we asked for." Still there remain local difficulties in some places, the removal of which must be a work of time and patience. The government has not repealed the oppressive laws, but has only relaxed the rigor of their application. The letters say: "The duty of patience is the more incumbent on us, as we know from experience that all these delays, trials, and difficulties have not in the least impaired the general condition of our work. Though public worship has been prohibited for three or four years at some of our missionary posts, the people have never been deprived of

religious ministrations and means of edification. Worship has not been actually suspended, and our persecuted friends have never ceased to assemble, more or less secretly, to pay their worship to God. These very difficulties have tended to strengthen their faith, and their steady though humble course has greatly concurred in the success we have achieved. Our missionary stations in the Haute Vienne, much as they have been tried, are now as flourishing as ever."

LYONS.

WE have received a recent report from the Committee of Evangelization at Lyons, signed by the four faithful pastors there. It is replete with interest, and we give a few of the facts it rehearses.

After a moving account of the desolations wrought by the recent floods in Eastern France, it is said: "Since our last report fifty-four new members have been added to the Church. Nor is this the only perceptible result which marks the real progress of the kingdom of God. Miss V., from her childhood, had attended the evangelical school, and heard conversation about the Gospel, but was at last withdrawn by her parents, who had her taught in the Roman Church. She made her first communion, and lived a number of years in a state of complete indifference. She was led into the grace of God by a severe dispensation of divine Providence. In consequence of a severe illness, she had to submit to the amputation of a limb. Condemned to repose, she sought in reading a relief from the tedium of solitude. She read over and over a Bible she had long neglected.

Her conscience was roused, and she was soon enforced to say: "I came at last to the knowledge of my sins. I felt the sting; but God did not leave me long in this condition. He led me to find in Jesus Christ the salvation I sought." She is one of the recent converts, and her earnest piety makes its influence felt in a large manufactory where she is employed. God has made her, in some degree, the means of the conversion of her aged father, a man of very energetic character. On his death-bed he gave a strong and lively testimony of his faith. "I saw hell," he said, "opened at my feet. During my long life I had slept without concern on the brink of the gulf. But God said to me, Awake, thou that sleepest among the dead, and, all trembling, I fled to Jesus Christ."

An old soldier has freely embraced the Gospel. While serving in Algeria he noticed that his sergeant-major read constantly in a small book. He felt a curiosity to know what book it could be. One day, in the absence of the sergeant, he stole a glance at the little book. It was a New Testament. He eagerly read it, surprised to find so great a charm in a volume of which he yet understood but little. By and by the sergeant wanted to know what had become of his New Testament. The soldier avowed the act of taking it, and craved pardon. The sergeant, happy to see his book so well appreciated, bestowed it on his comrade, who now became its rightful possessor, and continued to read it. Returning to Lyons, being still but little enlightened, he wedded a Romanist, and for a time relapsed into religious indifference. But the seed was not wholly choked, and soon began to bear fruit. He resumed the perusal of his Testament,

and was conducted to the evangelical church by one of its older members, and has become an interesting and precious Christian. His wife, formerly very devout in her fashion, now walks decidedly in the good old way. She long repelled what she regarded as a new religion. One day the thought occurred to her, to compare the New Testament of her husband with a Catholic version which a pious Jansenist lady had bequeathed to her in dying, with an earnest exhortation to read it. Astonished at meeting very little difference, a heap of prejudices vanished from her mind, and she has ever since gone with her husband to the Protestant worship, and her mother goes with them.

The manner in which this soldier was induced to read the Gospel resembles another very hopeful case. A sister in the church was quietly reading her New Testament by an open window. She was observed through a neighboring window by a Catholic lady, who, being taken sick a few days after, sent for the sister to take care of her. "What were you reading the other evening so attentively?" asked the lady; "can you not lend me the book to divert me somewhat?" Her husband has also read that New Testament and some religious tracts; and both of them have derived great benefit from what they have read.

Some pleasing instances are given of converts, who, in the face of opposition and menace, continue faithful to their convictions, and earnest in their attempts to diffuse the truth. One young woman who, some time ago, was with difficulty prevented from terminating her wretched life by suicide, has now consecrated it joyfully to the service of God. Herself a brand

plucked out of the fire, she now burns with a holy desire to lead other sinners to the foot of the cross. She makes excursions into the country to scatter Testaments and tracts. Her life has been threatened in the prosecution of this good work; but she continues in it unharmed, being protected unto this day. She often stops at a cottage-door to ask for a glass of water, that she may have an opportunity to announce the Gospel. She thus, one day, in a short time, swallowed six tumblers' full, which was something of a surfeit. Thus Jesus said to the woman of Sychar, "Give me to drink;" simply that he might give her in return the water of life. Will He who will reward the cup of cold water given in his name, forget to recompense that which is begged for his name's sake?

This young woman first came to the knowledge of the truth in the Protestant infirmary at Lyons. The blessing of God visibly rests upon this house, which is always full, and not large enough for the demands made upon it.

It is in the hands of persons admirably qualified. During the last half-year there have been many conversions among the patients. Among them was a poor German woman, who was completely ignorant of Christian truth. By degrees her mind and heart were roused, and she hungered and thirsted after righteousness, and Jesus kept his word with her. Just at the close of her course, another patient, in a bed near her, fell asleep in Jesus. The poor German said, in a very peculiar tone, "I am jealous!" and when asked why, she added: "Ah! I had hoped to see my Saviour before this friend; but she has got to him before me." It was but a little while, however, before she joined her happy friend in the presence of the Lord.

The number who come to hear the Gospel becomes every day larger and more attentive. The reports from the mission-stations are highly encouraging. The Committee of Evangelization of the evangelical church at Lyons need greatly to be aided in their prosperous work.

HOME FIELD.

NEW-HAMPSHIRE ASSOCIATION.

THE General Association (Congregational) of New-Hampshire held its Annual Sessions in Exeter of that State, commencing on Tuesday, the 26th of August. The denomination was well represented. Besides the usual ecclesiastical business, various benevolent societies received the attention of the body. It was gratifying to see devotional exercises and services immediately connected with charitable

institutions, allowed so large a place in the programme of the proceedings of the meetings, as was allowed there; and we can not but hope for valuable fruits from it. It would doubtless have a happy effect upon the cause of our common Christianity, if all the ecclesiastical bodies of the land would give more prominence than is usually done, in their convocations to such, or similar exercises.

It was our happiness to attend the

meeting of the Association, and among other things to represent briefly the operations, the present position, and wants of the American and Foreign Christian Union, whereupon the following paper was unanimously adopted, namely :

"Whereas, large portions of the nominal Christian world are overrun by the errors of the Greek and Roman apostasies, and their inhabitants are involved in great moral darkness, endangering their own salvation, and greatly hindering the progress of the work of evangelization among the Mohammedan and Pagan nations; and

"Whereas, in the judgment of this Association, the appropriate remedy of these evils is the propagation of a pure Christianity in the parts corrupted; therefore

"(1) *Resolved*, That the American and Foreign Christian Union, whose object is to promote and diffuse a pure and evangelical Christianity wherever a corrupted Christianity exists, meets the cordial approbation of this General Association.

"(2) *Resolved*, That in view of the success, that has attended the labors of this Society since its organization, and of the many wide and inviting doors of usefulness that are now open among the Papal population of this hemisphere, and also in the eastern, for the introduction of Evangelical Missionaries, the friends of Protestant and Evangelical truth are loudly called upon to put forth vigorous and increased efforts, suitably to occupy these places, now providentially opened.

"(3) *Resolved*, That to encourage the Board of Directors, and enable them to go on with the work intrusted to them, this Association recommend to the churches in its connection, to take up and forward to the treasury of the Society effective contributions."

MISSIONARIES AND THEIR LABORS.

AN excellent itinerant missionary in one of the counties of New-England, among the Irish Romanists, says:

"I am not able to report as large amount of labor performed this month, formerly, on account of sickness of myself and of my family. But I have travelled 113 miles, visited 189 families, and 9 schools, and addressed 108 scholars on the subject of morals and religion. I have given 4 Testaments to such as needed them and would make good use of them; also a good many tracts.

"Several of these people I have visited a number of times. I have succeeded in getting three intemperate persons to sign the temperance pledge. I find on inquiry, that my labor in many cases has not been useless. For example: The Roman Catholic woman, to whom I gave a Bible last year, has kept it, and her husband also reads it often, as well as herself. The young Catholic man, whom I induced to sign the temperance pledge last year, has kept it faithfully, and many to whom I have given tracts and religious instruction, now accost me kindly and seek for other tracts and religious books. On my way to a neighboring town, I was accosted by a little boy who knew me, and said: 'Did you stop at my father's?' When I had answered, he said: 'I have read all the books you gave me, and observed all the rules: will you, please sir, to give me another tract?'

"Thus the good seed is manifestly taking root."

The missionary in his report gives a narrative of his labors in several villages, in all of which he finds evidences of the advance of evangelical truth with some Romanists, and an unusual activity with the hierarchy to hinder its progress. He says in regard to one village:

"In — I was quite discouraged, for almost all refused to take tracts from me. Some scoffed, but I observed that the children seemed glad to see me. They listened kindly and attentively to my address to them in the school, and I trust that they

received impressions that will not soon be forgotten.

"In — a Roman Catholic woman who excused herself from attending evangelical worship on the Sabbath and other days, because of a want of suitable clothing, in good faith apparently expressed a desire to attend, if she had but the clothes needed. The clothing was procured and given to her, but through threats of violence she has not yet fulfilled her promise.

"I gave a tract to a young Roman Catholic man. He looked at it a while and handed it back, saying in all sincerity: 'I dare not read it.'

"A Catholic woman, who on a former visit had partly agreed to take a Bible, refused on this occasion to take it, saying, she should have to confess it to the priest if she took it."

Thus the priests are striving to keep their power over the people by depriving them of the Holy Scriptures, and of all evangelical instruction.

The following is from the diary of another missionary in another county in New-England, who labors among the Irish Romanists. It discloses the spirit of the Romish priesthood in regard to the Scriptures, and the spiritual and religious welfare of their deluded followers. They hate the Scriptures, and evidently desire that their followers should be kept in ignorance of their precious truths.

"One Catholic man told me, that when he lived in Connecticut, he had a Bible and some other religious books, which he used to read with delight, and his wife, who can not read, wished to have him keep them and read to her. There he was accustomed to attend Protestant meetings, and he likewise induced several Irishmen to attend with him; but that the first time he went to confession, the priest rebuked him for attending meeting, and forbade his attending any more, and told him to give up his Bible and books;

with which he felt bound to comply, and so left them all behind.

"I offered to give him another, but he said it would be of no use; as the priest would forbid its use the first time he confessed.

"I told him that inasmuch as the Bible is the revealed will of God, and by his infinite authority He had commanded him to search it, and furthermore to teach it to his children, it certainly could be no crime to do so, and hence he was under no obligation to confess it to the priest, since *Jesus Christ* and not his *priest* was to be his final judge.

"And where," said I, 'do you suppose your priest will be in the day of judgment?' 'Well indeed, sir, I suppose by my side, to confess his own sins,' was the reply. I offered him a Bible again, on condition that he would read it in his family every day, to which he then gave consent, and I presented the Bible."

Another missionary in one of our Western cities writes:

"The universal silence which pervades the doings of Romanists at this time is not by any means to be viewed as a sign of inactivity on the part of the Bishop of the diocese, or that of the numerous 'Orders' which have their existence in the city and suburbs. Popery never sleeps at her post of duty. Her silence is more to be dreaded than her open warfare, or the bellowing of her bulls. In the latter case our danger is not so great as in the former. It may be said of her watchmen, though not in the Scripture sense of that promise, that 'they see eye to eye.'

"The ramification that is going on under the influence of the priesthood, and by means of the different 'Orders' which have been the bane of Europe, but in this country are permitted to luxuriate like 'the bay tree,' is acquiring strength and vigor in our midst. I am assured that almost all females in Rome's connection in this community, are members of one or other of the 'Orders' of the great Mystery.

"It is difficult to labor among them. They hate the Scriptures and dread their contents more than the burning flames. They are immured in worse than savage ignorance. Priestal proscriptions of the Bible have reared up walls to the very throne of the Most High, insomuch that the poor, infatuated, priest-ridden masses have only to look to their so-called spiritual guides, and to the rules of their respective orders, and commit the keeping and salvation of their souls to these.

"The young of both sexes are initiated as Sodalists of Mary and Sodalists of Jesus. The worship of Mary is greatly on the increase. Among her numerous titles, that of 'Mary of Mount Carmel' is, perhaps, the most attractive, and this Order, it appears, is extending its influence under her patronage very much of late. The 16th of July is on the Roman calendar set apart to celebrate her worship as the Blessed Lady of Mount Carmel, and it was most scrupulously kept in all the churches and chapels by the votaries of the Order.

"An editorial appeared in the Catholic newspaper of the 18th, showing the progress which the Order has made in the diocese; the writer indulging the hope that 'a great addition to its membership must follow the services of the 16th of July.' He intimates that the young of both sexes should enroll themselves among the votaries of Carmel's Queen, and have the insignia of the Order worn about their shoulders as a preventive, not only from hell; but by its Sabbatine indulgence, a guard against the flames of purgatory. He teaches that should any member of the Order have to suffer the purgatorial fire, Mary shall come to console them, and on the Saturday next after their death, release them, and cause them to enter upon their heavenly rest.

"In the course of my visitation this month I met with an aged widow who is a Carmelite and a saint in the Order; for she has in her day converted four persons to the faith, and has worn the scapular for many years. She possesses a Bible, and in the course of conversation, she re-

peated many of the promises made to the Church, as the spouse of Christ, that 'the gates of hell should not overcome her, that she was the pillar and ground of the truth, and that she could not err in doctrine.' But as she spoke of the Church in general terms I assented to all she had said. At last I asked what were her thoughts with regard to 'the Church' to which such precious promises were made, or to *what* Church were they made? Her answer was short and to the point, that they were made to the 'holy Catholic Church of Rome.'

"I told her that I understood the Church to signify all truly converted persons who believe in Christ and rely upon the merits of his atonement for their acceptance of God—that our being members of a Church without a change of heart, and without a scriptural and saving knowledge of the way of salvation, was one thing, and to be *such* a member of 'the Church of Christ' as He will acknowledge on the great day of judgment is another thing.

"I repeated sundry texts of Scripture to prove what I said, and appealed to that book which she said she had in her possession. The Church of Rome, apostolic succession, priestly authority and power were introduced. I found my efforts to convince her would be entirely useless. Her hope of acceptance was the merits of her good works, and she now was living in the odor of sanctity.

"I called upon another family two or three doors from hers. There were four females in the house, and a person whom I took to be the husband of one of the ladies, sitting on a bench resting himself. After some general remarks I introduced the subject of religion. I offered some tracts, which were refused. One of the females said that they had a religion of their own, that it was the true religion, and that they were not going to give themselves the least trouble about what they believed to be false. Your religion, sir, is only a 'new thing,' about three hundred years old. Luther and Calvin were

the founders of it. You are perfectly right, ma'am, I said, in not troubling yourself about what you consider, after a fair investigation of the subject, to be false. But the danger is in taking up a false report upon mere hearsay. The Apostle Paul advised the members of an apostolic church, saying: 'Prove all things; hold fast that which is good.' I should suppose that you have acted upon this good advice, that you have proved the truth of the religion you profess, brought it, and that which you denominated false to the test of Scripture, to be proved by what saith the Spirit of God therein. Luther and Calvin were good men, and still what they had taught and written would be unworthy of belief unless it was agreeable with God's word. They were not the founders of what you call our religion; they were only the chosen instruments of God to revive that which Christ and his apostles taught as doctrines according to godliness.

"You Protestants, said another of the company, do acknowledge our Church to be the true Church. I was not aware of that, ma'am. How do we acknowledge that? I will tell you that, sir. You receive our creed and teach it to your children. One of the articles says, I believe in the holy Catholic Church. It does not by any means follow, ma'am, that because of our reception of the creed, and our belief that there is a holy Catholic Church, that we believe or acknowledge the present Roman Church to be either the true or the holy Catholic Church of the creed. The article to which you have referred does not say the holy Roman Catholic Church, and even if the word Roman was to be found in that article, which I wish you to remark is not, we could not credit it for this reason, that we could not find that expression in the word of God. The holy Catholic Church is composed of converted sinners, effectually called and justified by an act of God's free mercy and grace. God takes these converts from among all the nations of the earth to whom the Gospel is preached.

In the existence of this Catholic Church I believe. Men may give names to the churches to which they belong, but the question is, does God acknowledge them by these names. The Mormons call themselves the church of the 'Latter Day Saints' when they ought not to be so called. My friends, I said, you and I are sinners exposed to the wrath of God, *The name of a church will not save us; our connection with a church will not save us.* Christ says, Except a man be born again he can not enter the kingdom of heaven.

"The man, who had been listening to our conversation without taking part on either side, turned round to me and said: It is useless for you, sir, to be speaking to these women. You can not convince them; they won't believe any thing. Won't they believe the word of God? No, sir, they do not know it; they are ignorant of that as you are of what you never heard of. He then asked me if I charged any thing for the tracts. I told him I did not: I gave him one. But the ladies resumed the subject of religion again, and for nearly an hour we traversed through the mysteries of Babylon. O Merciful Father! how long is the delusion of the Popish system to continue? How long, Lord, shall this curse, this demoralising system prevail? Shall our land be made a Bochim, and generations unborn be made to mourn over the apathy of our churches, in reference to the progress of Romanism? The topics of our conversation were various, and of every day's occurrence. The intercession of departed saints, but more especially that of the 'immaculate' mother. I told them that I considered it a very enormous sin—an act most dishonorable to Christ, whom the Father hath constituted the 'only mediator' between himself and sinners, to pray to any other being, or trust to the mediation of any other besides Christ. I was told that Christ was too high and too holy to be approached by sinners such as we are, and it is necessary that we should have recourse to the mediation of saints, and

more especially to his blessed mother, because as a son he can not refuse his mother. I told them that he is no higher now, nor holier than he was before he took our nature, and became man, and made himself of no reputation, suffering the shameful death of the cross for our sake; that in no place in the Bible can it be found wherein he has said, 'Whatever you ask my mother, I will do it.' But he tells us over and over, 'Whatever we ask the Father in his name, it shall be given us.' I also repeated the character given to him as the merciful High-Priest of his Church, who is touched with the feelings of our infirmities, being in all points tempted as we are, yet without sin. I had thus an opportunity of directing them unto the Lamb of God, to the only Mediator and Intercessor before the throne of God. And may he give efficacy to his own word, and turn the affections of these deluded beings to himself!"

THE MAGAZINE SPEAKING FOR ITSELF.

WE desire to extend the circulation of this Magazine, which for some time has been very large, not merely that through it we may have an organ whereby we may report our proceedings to our numerous Life-Members and other supporters, but that by diffusing information we may increase their numbers and their zeal. Although it is devoted to a special subject, that subject is so immense in itself, and has such widely divergent ramifications, that we have no difficulty in filling its pages with as great a variety of matter as is usually found in publications of a more general character. We would not indecorously "blow our own trumpet," or "cry up our own wares," though something of this seems necessary amid the competition of the many publications of the day. But we think that we may truly say, that it is worth more than its small cost to the individual subscriber. In our extensive correspondence at home and abroad, and in the numerous publications received by us from foreign nations and in foreign tongues, we have copious materials for the enrichment of our pages, and the best opportunities of gathering the most recent intelligence in regard to the grand conflict between the eternal truth of God, and the antiquated errors of Romanism. We purpose to make this Magazine, so far as our care and industry can go to effect it, a truly readable and instructive work. We trust, therefore, that all our present subscribers, for their own sakes as well as ours, will continue to receive its monthly visits; and that thousands may be added to the list, who shall read it with pleasure and profit.

CHAPEL TO THE MEMORY OF LUTHER.—The *German Journal* of Frankfort states that a subscription, limited to three kreutzers (about fifteen centimes) each

person, has been opened at Worms for the construction of a Gothic chapel in that town, in honor of Luther, and of his protest to the Diet of Worms.

NEW PUBLICATIONS.

1. RELIGION IN AMERICA; or, an Account of the Origin, Relation to the State, and Present Condition of the Evangelical Churches in the United States, with Notices of the Un-evangelical Denominations. By ROBERT BAIRD. New-York: Harper & Brothers, publishers, No. 327 to 335 Pearl street. 1856. Octavo, pp. 696. In its present form this is a noble volume. It is a vast improvement on the work as it first appeared in 1842, in Scotland. In that state it was widely circulated in Britain and America, and was translated into French, German, Swedish, and Dutch, and extensively spread over the Continent of Europe. The author, admirably qualified for a work of this kind, has now brought it up, by additions and the more recent statistics, to the present time. It exhibits the *statistics* of religion in the United States as fully and exactly as possible; and yet it is not dryly statistical, but is replete with information and instruction of the most valuable kind. This is the very book, (and indeed it is the only one of the kind,) to place in the hand of the foreigner who desires to learn the true moral and religious *status* of our country. Yes, and it is the book to be read by those croakers among ourselves, who, having never seen any other country, are ever depreciating our present condition, and prophesying darkly for the future. Dr. Baird, who is a Christian patriot, and an American all over and inside and out, has here furnished, in the religious history of our Union, a complete demonstration of the power and efficacy of the VOLUNTARY SYSTEM in supporting and extending the Gospel. Where else, for two hundred years past, has evangelical Protestantism had such a glorious development as it has attained here by the goodness of God during the last fifty years?

2. THE LIFE AND ADVENTURES OF JAMES P. BECKWORTH, Mountaineer, Scout, and Pioneer, and Chief of the Crow Nation of Indians. With Illustrations. Written from his own Dictation. By T. D. BONVER. New-York: Harper & Brothers, publishers, Franklin Square. 1856. 12mo, pp. 537. Glancing at this book, we find by the account that this fellow Beckworth is said to give of himself, that he mixed with the Indians till he became worse than any of them, the biggest Pagan of them all. His shameless boastings of his murders, thefts, rows, and adulteries are shocking. Can it be that the very respectable publishers knew what was going through their press? Our only comfort over this depraved book is the hope that it is all a pack of lies.

3. THE TONGUE OF FIRE, or, the true Power of Christianity. By WILLIAM ARTHUR, A.M., Author of "The Successful Merchant," etc.

New-York: Harper & Brothers, publishers, Franklin Square. 1856. 18mo, pp. 354. The writer is an excellent English Wesleyan brother, who visited this country last year, and left behind him a very happy impression of his piety and his powers. It is a well-sustained meditation upon the "baptism of fire" which the Apostles received on the day of Pentecost. It contains the yearnings of the author's soul to make a nearer approach to the life and ministry of the primitive Christians. We have heard it said of a living divine, that "his piety savors of the sixteenth century." Better is that piety which savors of the *first* century, and of the *first part* of that.

4. MEXICO: ITS PEASANTS AND ITS PRIESTS; or Adventures and Historical Researches in Mexico and its Silver Mines, during parts of the Years 1851-52-53-54, with an Exposé of the Fabulous Character of the Story of the Conquest of Mexico by Cortes. By ROBERT A. WILSON, late Judge of Sacramento District, California. With Engravings. A New Edition. New-York: Harper & Brothers, Publishers. London: Sampson Low, Son & Co. 1856. 12mo, pp. 418. In our March number we noticed the first edition of this very valuable work, and gave some impressive extracts from it, to show what Mexico is under Romish rule. That country, so happy in its varied climates, its vegetable wealth, and vast mineral resources, is, in its social, moral, and religious state, just what Rome has made it. Rome has had a monopoly of this manufacture of national character in Mexico, and if any one wishes to see a fair sample of her handiwork, let him read this book. It is full of curious matter, and no careful reader can fail to pick up many new and useful ideas.

5. SIGNS OF THE TIMES; Letters to Ernst Moritz Arndt, on the Dangers to Religious Liberty in the Present State of the World. By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D. Ph. Translated from the German by Susanna Winkworth, Author of the "Life of Niebuhr," etc. New-York: Harper & Brothers, 329 to 335 Pearl street. 1856. 12mo, pp. 440. The Chevalier Bunsen, for though a Doctor in Divinity, he is a layman, has acquired great note, both as a *diplomat* and erudite church-antiquarian. But he has acquired a large addition of celebrity by writing this little work, in which he contends earnestly as a champion of religious liberty. He is on the side of truth and right. God grant him the victory over Dr. Stahl and all others who would oppress the conscience!

6. THE OLD REGIME AND THE REVOLUTION. By ALEXIS DE TOCQUEVILLE, of the Académie Française, Author of "Democracy in America." Translated by John Bonver. New-

York: Harper & Brothers, Publishers, Franklin Square. 1856. 12mo, pp. 344. This is an essay on the philosophy of certain historical periods. It is able and instructive in much of its contents; but it is not such a book as one would have expected from the author of "Democracy in America." The enchantments of the Romish wizards seem to have cast some mist over his vision, else he would hardly say: "Neither Christianity *nor even Catholicism* involves any contradiction to the democratic principle. Both are, in some respects decidedly favorable to it."

THE LITURGY OF THE REFORMED PROTESTANT DUTCH CHURCH IN NORTH-AMERICA. Reported to the General Synod, June, 1856. New-York: 1856. Pp. 96, 12mo. It is well known that the Dutch churches in this country use a Liturgy translated from that which has ever been used by the mother-church in Holland. Practically but little reference is had to it, except in the administration of sacraments, and in ordinations. This pamphlet contains it in an amended form, as reported to the General Synod by a Committee appointed more than two years since. In this shape, it has not yet been definitely acted upon.

YOUNG WOMEN IN CONVENTS; OR, PRIESTS' PRISONS TO BE PROTECTED BY LAW, OR THE PRISONS TO BE BROKEN UP. A lecture delivered at the Maryland Institute, on Monday

evening, February 25, 1856. By ANDREW B. CROSS. Baltimore: Printed by Sherwood & Co., N. W. Cor. Baltimore and Gay streets. 1856. Pp. 48, 8vo. This writer has done a good thing in producing this discourse relative to a matter of the highest practical interest. It appears that his fidelity has exposed him to loud threats, "but threatened dogs live long." The appeal to his fears has the same effect on him as on any other brave man, in making him still more decided and courageous in his assaults upon those dark monastic dens, over which Romanism throws the thickest veil of secrecy, that "the mystery of iniquity" may there work its will unwatched.

REVIVED MEMORIES; AN ADDRESS TO THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH-AMERICA, ON THE SEMI-CENTENARY ANNIVERSARY OF THE ADOPTION OF THEIR TESTIMONY. By JOHN NIEL McLEOD, D.D., Pastor of the First Reformed Presbyterian Church, New-York.

DR. McLEOD'S REPORT ON THE PARIS CONFERENCE, August, 1855.

The titles sufficiently indicate the subjects of these pamphlets, which are well worthy of perusal. Dr. McLeod is one of those rare men, who know how to combine a sincere and zealous attachment to his own denomination, with an enlarged spirit of brotherly love towards all other living and fruitful branches of the Church of Christ.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1856.

NEW-HAMPSHIRE.	
Derry. Presb. Ch.,.....	7 21
Pelham. Cong. Ch.,.....	12 06
East-Concord. Cong. Ch.,.....	15 50
Chester. Mrs. E. J. Bradley,.....	2 00
VERMONT.	
Brandon. Per Rev. Jos. L'Heureux,.....	6 00
Springfield. Mrs. L. N. Barnard,.....	3 00
MASSACHUSETTS.	
Pittsfield. Walter Tracy,.....	10 00
Greenfield. Bapt. Ch.,.....	5 00
2d Cong. Ch., bal.,.....	2 00
Westminster. Cong. Ch., in part to make Rev. Marcus Ames a L. M.,.....	20 40
Marblehead. Cong. Ch., Wm. Courtis, Esq., \$30, to make Mrs. Mahitable Courtis a L. M.; others, \$62.50, to make Miss Mary B. Hammond and Miss Rebecca B. Blaney L. Ms.,.....	92 50
Salem. Crombie-st. Ch.,.....	33 12
Shelburn Falls. Cong. Ch., to make Mrs. Susan E. Loomis a L. M.,.....	41 00
North-Danvers. Cong. Ch., towards L. M. of Rev. James Fletcher,.....	12 00
South-Hadley. Cong. Ch.,.....	13 00
Lowell. Appleton-st. Ch.,.....	23 05
Lawrence. Lawrence-st. Ch., in full, to make Charles H. Bigelow a L. D.,.....	51 94
North-Wrentham. Union Cong. Ch.,.....	5 00
Amherst. Jos. Grover, for the Waldenses, \$1; Chapel in Paris, \$1,.....	2 00
North and South-Hampton. Ref. Dutch Ch., in part,.....	40 00
Fall River. 2d Cong. Ch., in part, to make Rev. E. Thurston a L. D.,.....	\$1 68
RHODE ISLAND.	
Little Compton. Cong. Ch.,.....	\$2 00
CONNECTICUT.	
Winchester Centre. M. F.,.....	2 00
Darien Depot. A Friend, \$1; M. E. Ch.,.....	\$5.50, 6 50
Woodbury. 1st Cong. Ch., in part, to make David Summers a L. M.,.....	10 00
Bristol. Cong. Ch.,.....	32 00
Avon. Cong. Ch.,.....	9 00
Somers. Cong. Ch., in part,.....	13 39
New-Haven. Third instalment of John B. Barnard's legacy, per the trustee, N. A. Bacon, Esq.,.....	4000 00
NEW-YORK.	
Jewett. Month. Coll. in the Presb. Ch., in full of David Pond's L. M.,.....	10 50
Astoria. Ref. Dutch Ch.,.....	26 43
Brooklyn. Clinton-av. Cong. Ch.,.....	26 62
Islip. Presb. Cong., to make Rev. G. L. More a L. M.,.....	43 66
Jamestown. Presb. Ch.,.....	17 00
Cong. Ch., in part, to make Rev. S. P. Marvin L. M.,.....	11 81
Bapt. Ch.,.....	2 52
Sherman. Bapt. Ch.,.....	10 00
Cong. Ch.,.....	12 72
M. E. Ch.,.....	2 09
Portville. Presb. Ch., to make Henry Dusenbury a L. M.,.....	20 00

Olean. Presb. Ch., in part, to make Rev. Sylvester Cowles a L. M.,	15 00
Victor. Cong. Ch., in part, to make Rev. C. C. Carr a L. M.,	24 00
M. E. Ch.,	2 12
Peoria. J. R. Nelson,	1 00
Brooklyn. York-st. M. E. Ch., in part to make Rev. C. Kelsey a L. M.,	26 66
New-York City. Union Meth. Ch. 16th st.,	3 45
Southold. Mrs. Charity Case,	2 00
Upper Aquebogue. Cong. Ch., per B. F. Wells, Treas.,	20 42
Jamaica. Presb. Ch., per Rev. P. D. Oakley,	62 00
New-York City. Mrs. Geo. Barlow,	3 00
Tarrytown. M. E. Ch.,	6 00
Meth. Prot. Ch.,	4 06
Lockport. G. W. Merchant, Esq.,	5 50
Shelter Island. Presb. Ch., to make Rev. Daniel M. Lord L. M.,	30 00
Carlisle. Rev. James Broughton, in full of Miss Charlotte Pegg's L. M.,	15 00
Kortright Centre. On L. M. of Rev. C. Irving,	5 00
Chateaugay. Presb. Ch.,	8 00
New-Hartford. Presb. Ch.,	22 25
Booneville. M. E. Ch.,	3 03
Presb. Ch.,	12 08
Sherburne. Presb. Ch.,	26 50
Clinton. Cong. Ch., in part,	30 00
H. M. Paine, M.D., to make Rev. T. De Witt	5 00
Fulton. Presb. Ch.,	29 50
Utica. Rev. J. Ward,	2 00
1st Presb. Ch., to make Mrs. Sarah H. Sheffield, Mrs. Mary Jane Tobey, and Miss Delia W. Dana L. Ms.,	90 04
Utica. Mrs. Nancy Maine, in part for L. M.,	15 00
Brooklyn. York-st. Ch. add.,	3 00
Unionville. Presb. Ch.,	32 00

NEW-JERSEY.

Deekertown. Miss Mary Stiles, to make J. Stiles a L. M.,	8 00
Hackettstown. Presb. Ch.,	17 10
Hudson City. M. E. Ch.,	4 00
Flanders. 1st Presb. Ch., to make Rev. David M. James a L. M.,	30 00
Miss Elizabeth Nicholas, in full of her L. M.,	24 00
Belleville. R. D. Ch., to make Rev. T. De Witt Talmage and Mrs. Mary R. Talmage L. Ms.,	60 00
Newark. 1st Presb. Ch.,	65 51
Succasunna. Presb. Ch.,	25 00
Bergen Point. Ref. Dutch Ch., to make Rev. Jas. C. Dutcher L. M.,	31 00
Paterson. 2d Ref. Dutch Ch.,	18 00

PENNSYLVANIA.

York. S. Small, \$5; L. Rouse, \$5; C. A. Morris, \$5; Mrs. Spangle, \$5,	20 00
Philadelphia. Mrs. Wetherall, in part, for L. M.,	5 00
R. S. Clark,	3 00

TENNESSEE.

Knoxville. Jas. Cameron, add for L. M.,	12 00
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KENTUCKY.

Louisville. Individuals, for the Mission-school,	31 30
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MISSOURI.

St. Louis. Isaac V. Brown,	10 00
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ILLINOIS.

Fulton City. First Cong. Ch.,	3 00
Decatur. 1st Bapt. Ch.,	4 63
M. E. Ch.,	7 12
Mt. Sterling. Presb. Ch. per Rev. Jas. Marks,	35 00

INDIANA.

Terre Haute. Cong. Ch.,	13 73
Ger. M. E. Ch.,	5 35
North-Madison. 1st Presb. Ch.,	8 15
Bapt. Ch.,	11 10
Fairmount. M. E. Ch.,	7 17
Sharon. Presb. Ch.,	8 10
Munroe. Presb. Ch., in part,	2 25
Madison. Christn. Ch., in part,	11 63
Shiloh. N. S. Presb. Ch.,	6 50
Muncie. O. S. Presb. and Meth. Chs.,	11 50
New-Castle. M. E. Ch.,	4 60
Hillsboro. O. S. Presb. Ch.,	4 50
New-Castle. O. S. Presb. Ch.,	8 00

OHIO.

Cheviot. Matilda Jones,	1 00
Marietta. Cong. Ch., Ladies' Sewing Circle, \$11.75; others, \$5.75,	17 50
Dayton. 1st Eng. Lutheran Ch., in part,	25 00
Beach Woods. Ref. Presb. Ch., in part, for L. M. for Rev. G. McMillen,	11 00
Hopewell. Asso. Ref. Presb. Ch., for Wm. P. Presley's L. M.,	43 41
Blue Ball. N. S. Presb. Ch.,	4 75
Monroe. O. S. Presb. Ch.,	8 25
East-Cleveland. Presb. Ch., in part, to make Rev. Chas. W. Torrey L. M.,	17 58
Cincinnati. A friend,	100 00
Amesville. Mrs. Eliza A. Tenney to make herself a L. M.,	30 00

MICHIGAN.

Niles. Presb. Ch.,	6 18
Edwardsville. Presb. Ch., to make Rev. Elisha B. Sherwood a L. M.,	30 91
Mrs. Mary Foster Starr for L. M., by her husband,	5 00
Detroit. 1st Presb. Ch., to make Jacob S. Far- rand L. M.,	31 63

WISCONSIN.

Racine. Presb. Ch., per Albert Giles,	53 31
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Cong. Ch.,	6 45
Lyons. Cong. Ch.,	8 96

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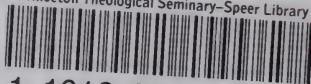
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